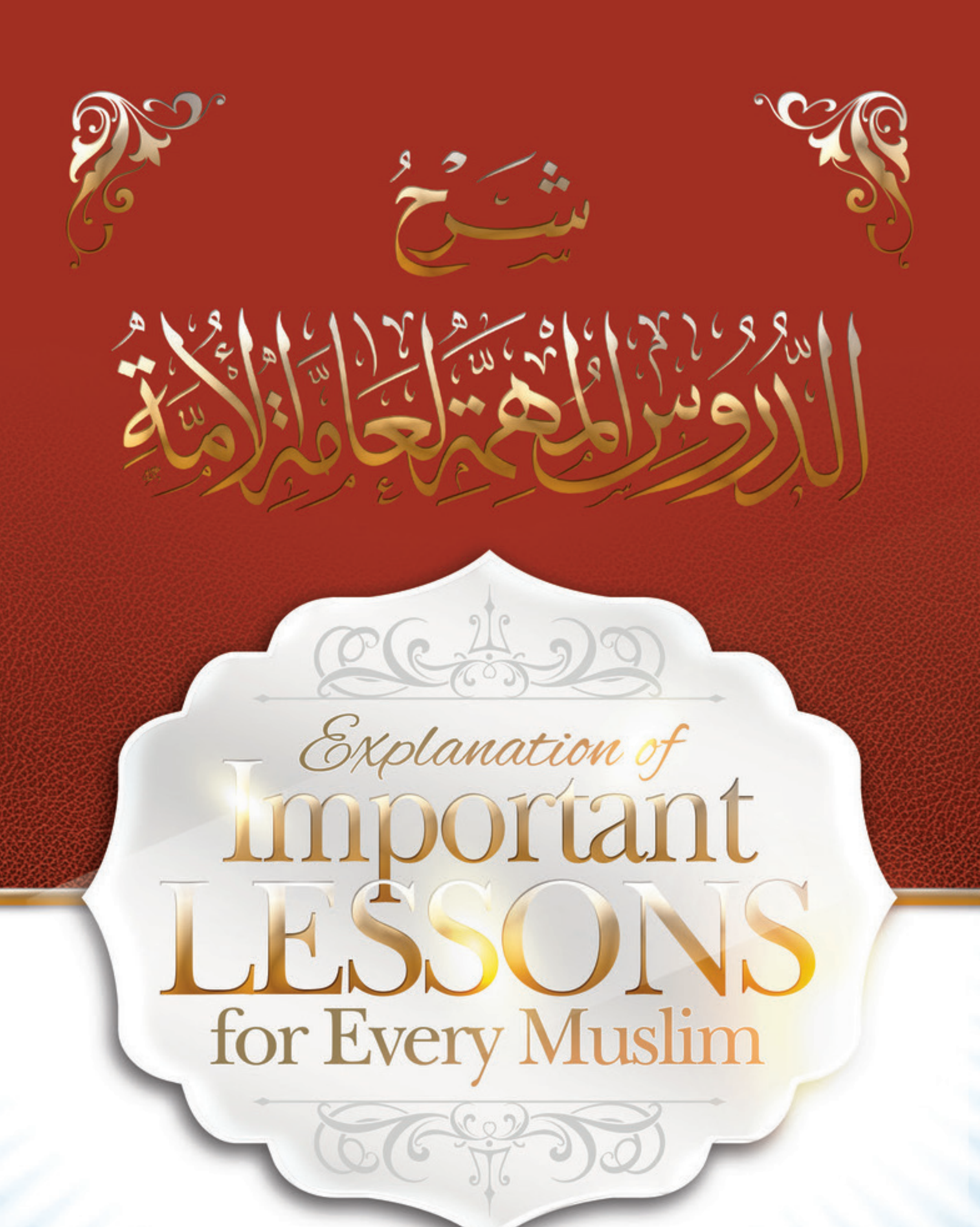
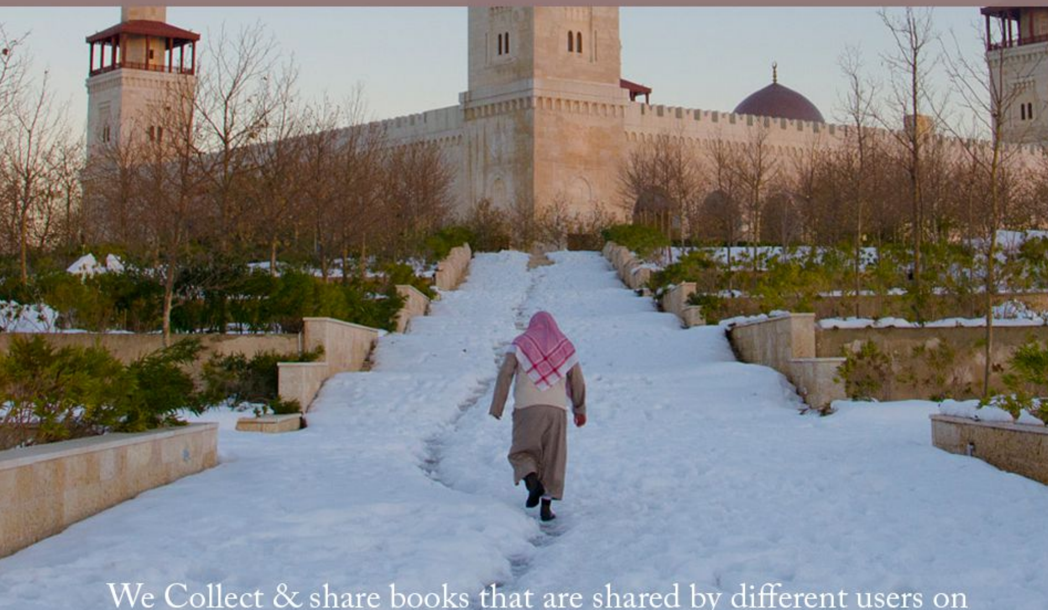
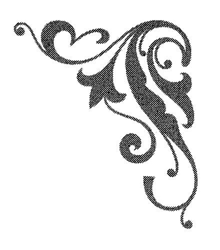
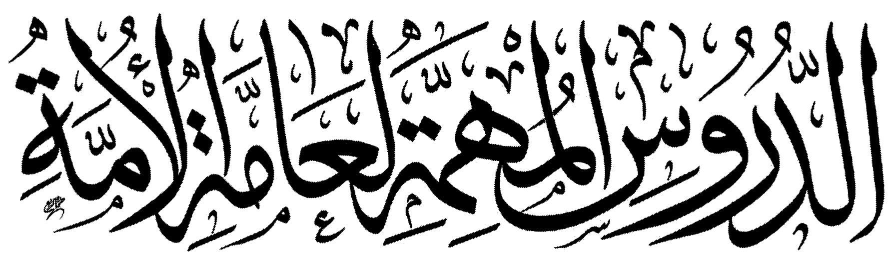


WRITTEN BY IMĀM ʿABDUL-ʿAZĪZ IBN ʿABDULLĀH IBN BĀZ

EXPLAINED BY SHAYKH-ʿABDUR-RAZĀQ AL-ABĀD





Explanation of Important LESSONS for Every Muslim

WRITTEN BY IMĀM ʿABDUL-ʿAZĪZ IBN ʿABDULLĀH IBN BĀZ

EXPLAINED BY SHAYKH-ʿABDUR-RAZĀQ AL-ABĀD

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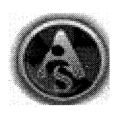
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E-mail: info@authenticstatements.com

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FOREWORD

In the name of Allāh, the Most Gracious, the Most Merciful

All praises belong to Allāh, the Lord of all that exists. I bear witness that nothing has the right to be worshipped except Allāh alone, without partners, and I bear witness that Muḥammad is His slave and His Messenger, may Allāh exalt his mention and send peace upon him, his family, and his Companions collectively.

As to what follows:

Verily the book *Important Lessons for Every Muslim* is a valuable book concerning a topic of extreme importance by an eminent imām, shaykh, advisor, and concerned cultivator, who is none other than the Imām, the scholar, 'Abdul-'Azīz bin 'Abdullāh bin Bāz رحمه الله. He wrote it to give advice to the Muslim *ummah* according to what is necessary for them to learn from the affairs of the religion, from the *'aqīdah*, worship, and manners. He arranged it in an extremely beneficial order, explaining the necessary matters of the religion and the important obligations which are incumbent upon every male and female Muslim to know.

This book has a solid methodology for teaching the common person, instructing them in the affairs of the religion and teaching them the obligatory matters, from that which is incumbent upon them to know in terms of *'aqīdah* and worship. The primary target audience of this book is the common Muslim, as advice for them and to teach them what is necessary for their religion. For this reason, from that which he brought attention to in the foremost notes of this treatise is that the manner of explaining it should be

simple, so as to be appropriate for those whom it was written for, the common Muslims.

The Shaykh رحمه الله did well and conveyed the complete meaning in this treatise, and he advised in a tremendous manner. This treatise was given great importance and tremendous concern during the end of his life, and there is no greater proof of this than the fact that its final printing was during the year in which he died رحمه الله. He added amendments to some of the lessons, added a few new lessons, and amended some things in the order. I based my explanation on the final printing, which was printed the year he died.

I ask Allāh ﷻ to bestow upon all of us beneficial knowledge and righteous actions, and to give success to what He loves and is pleased with from correct statements and righteous actions. May Allāh exalt the mention of our Prophet Muḥammad and send peace upon him, his family, and his Companions.

INTRODUCTION

Shaykh 'Abdul-'Azīz bin Bāz رحمه الله said:

In the name of Allāh, the Most Gracious, the Most Merciful: All praises belong to Allāh, the Lord of all that exists, and the good ending belongs to the righteous. May Allāh exalt the mention of and send peace upon His slave and His Messenger, our Prophet Muḥammad, and upon his family and his Companions collectively. As to what follows: these are summarized words clarifying some of what is obligatory upon the common Muslim to know concerning the religion of Islām. I have titled it *Important Lessons For Every Muslim.*[1] I ask Allāh to benefit the Muslims with it and to accept it from me. Verily He is the Generous, the Noble.

EXPLANATION

The author رحمه الله prefaced this treatise with praise of Allāh and glorifying Him according to what He deserves. He clarified that the praiseworthy ending and noble fate in this life and the next belongs to the people of *taqwā*, and they are those who adhere to the obedience of Allāh, avoid disobedience, follow His commands and stay away from His prohibitions, and work to attain His pleasure, success, and honor on the day they meet Him.

And the author began with exalting the mention of and sending peace upon the Messenger—the beloved, the Prophet, the best of Allāh's creation, the chosen one from His slaves, may Allāh exalt

[1] Translator's note: This is literally translated as *Important Lessons For the Commoners From the Ummah.*

his mention and bestow peace and blessings upon him.

Then he clarified that [this treatise] is a summary, and that it is not lengthy to the extent of boredom, or short to the extent of being deficient. Rather, it contains brevity and easy terms, and it suffices with that which will actualize the meaning, by the permission of Allāh ﷻ.

He specified that it clarifies what is obligatory for the common Muslim to know, meaning the obligations of the religion and its necessary matters, especially that which the person is not excused for due to ignorance, along with some of the recommended, non-obligatory affairs. Although they are not obligatory, they are still from the important matters necessary for the common Muslim to know and be concerned with.

He titled [this treatise] *Important Lessons for Every Muslim.* It is an appropriate title which agrees with the meaning contained therein. It is arranged in the format of lessons—The First Lesson, The Second Lesson, The Third Lesson, etc.

"Important" — Meaning, that which is of extreme importance from what is needed by the common Muslims. The author categorized the contents of this treatise, and by this he clarified what is connected to the *'aqīdah* and what is connected to worship, especially the five pillars of Islām. He also clarified the manners which the Muslim should adorn himself with, and he warned against the major sins while mentioning what some of them are. He warned with the most severe warning against major *shirk,* which nullifies the religion and is in opposition to it. Thus it is a book that contains great and important content dealing with the needs of the common Muslim.

"I ask Allāh to benefit the Muslims with it and to accept it from me. Verily He is the Generous, the Noble." — This is a tremendous *du'ā'* that combines asking Allāh ﷻ to bring benefit by way of this book and to accept it from [the author] with a good acceptance.

It is from the virtue of Allāh ﷻ and His favor that this book received far-reaching acceptance. It has launched many gatherings in order for it to be studied, and it has been read to many people in the *masājid*, along with its content being clarified. It has been used to teach the common Muslims and instruct them in the affairs of their religion, and it has been translated into many languages. All of these are signs of the acceptance that Allāh ﷻ has given this treatise *inshaAllāh*.

I ask Allāh ﷻ to grant the author the best reward and to make it heavy on his scale on the day he meets Allāh ﷻ. I ask that He benefits us all from it, and I ask Allāh ﷻ that he benefit the Muslim with this explanation and that He accepts it from me with a good acceptance. Verily He is All-Hearing, He is close, and He is the One Who responds [to supplications].

THE FIRST LESSON
Sūrah al-Fātiḥah & Other Short Suwar

Shaykh 'Abdul-'Azīz bin Bāz رحمه الله *said:*

The first lesson is learning Sūrah al-Fātiḥah and the short *suwar* (plural of *sūrah*) which can be taught, from Sūrah az-Zalzalah to Sūrah an-Nās. This is accomplished by dictation, correcting the recitation, memorization, and explaining the meaning from what is necessary to know.



EXPLANATION

This is the first lesson from the important lessons for every Muslim. This lesson is teaching them (the common Muslims) Sūrah al-Fātiḥah and some of the short *suwar*. He suggests that the study consist of the short *suwar* from Sūrah az-Zalzalah to Sūrah an-Nās. This portion is sufficient for the common Muslim to perform his obligatory and supererogatory prayers with, including the night prayer, even if they only recite one *sūrah* during the night prayer. It has been narrated from Qatādah bin an-Nu'mān رضي الله عنه that he said:

أَنَّ رَجُلًا قَامَ فِي زَمَانِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَرَأَ مِنَ السَّحَرِ: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾ اللَّهُ الصَّمَدُ ﴿٢﴾ لَمْ يَلِدْ وَلَمْ يُولَدْ ﴿٣﴾ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿٤﴾﴾ فَكَرَّرَهَا لَا يَزِيدُ عَلَيْهَا ، فَلَمَّا أَصْبَحْنَا أَتَى رَجُلٌ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَأَنَّ الرَّجُلَ يَتَقَالُّهَا، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: وَالَّذِي نَفْسِي بِيَدِهِ إِنَّهَا لَتَعْدِلُ ثُلُثَ الْقُرْآنِ.

During the time of the Prophet ﷺ, a man stood for prayer during

the night and recited, "Say (O Muḥammad): He is Allāh, (the) One. Allāh aṣ-Ṣamad (The Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks). He begets not, nor was He begotten, and there is none equal or comparable unto Him."

He would repeat this, and he would not increase in his recitation. When the morning arrived, a man reported this to the Prophet ﷺ and it was as though [the man] belittled this. Thus the Prophet ﷺ said, "I swear by the One who has my soul in His Hand, verily it is equivalent to one third of the Qur'ān."[2]

This methodology of teaching encourages many of the common Muslims to learn and memorize. When it is said to them, "The amount which you need to learn is from Sūrah az-Zalzalah to Sūrah an-Nās," they feel the amount they need to establish their worship is [only] a small amount. Thus their concern with these *suwar* will intensify from the standpoint of memorizing them and understanding their meaning, and their recitation of these *suwar* will be based upon comprehension of their meanings and becoming familiar with their significance.

So if specific lessons are given in the *masjid* for the common Muslims, they should suffice with these *suwar.* It should be said to the person who completes them, "You have completed what you are in need of, and if you desire more, go to the circles where the entire Qur'ān is being memorized." Perhaps some of them will gain precision in one or two months, according to their ability and memorization. This methodology is important, so the common Muslim will perceive in his sittings that the requested amount from him is not large; rather, it is only a few *suwar.* And by the permission of Allāh, he can master them in a short time.

The methodology for teaching these *suwar* to the common Muslims according to what was mentioned is in four steps:

1) The first step: The Shaykh رحمه الله said, "Dictation." This

[2] *Ṣaḥīḥ al-Bukhārī* 5014

means that the *imām*, the reciter, or the *ḥāfiẓ* recites these *suwar* verse by verse. He repeats the first verse once, then twice, then a third time, and so on and so forth. The Qur'ān is grasped by hearing its recitation, so they [should] hear it with a correct recitation.

2) Then after that, [the student] recites what he heard, and the *imām*, the reciter, or the *ḥāfiẓ* corrects his recitation. For this reason, the Shaykh said, "And then correct their recitation."

3) After that comes the third stage, which is memorization. He memorizes what he was taught, and what he recited in front of the shaykh and what was corrected for him; therefore, he memorizes it with a correct memorization. He will repeat it as much as needed. Some people need to repeat a *sūrah* fifty, one hundred, or two hundred times to perfect their memorization.

4) After that comes the fourth stage, and it is the explanation of what is necessary to know from the *sūrah*, along with the explanation of its meaning and clarifying its significance. This begins with Sūrah al-Fātiḥah, then from Sūrah az-Zalzalah to Sūrah an-Nās.

To complete the benefit, I will attach a small addendum clarifying some of the meanings of these *suwar* mentioned by the Shaykh رحمه الله. I will begin with Sūrah al-Fātiḥah, then go from Sūrah az-Zalzalah to Sūrah an-Nās, giving a condensed explanation and brief *tafsīr* of each.

Tafsīr Sūrah al-Fātiḥah

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

﴿ بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ ١ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ٢ الرَّحْمَٰنِ الرَّحِيمِ ٣ مَالِكِ يَوْمِ الدِّينِ ٤ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ

نَسْتَعِينُ ۝٥ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝٦ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۝٧ ﴾

I seek refuge in Allāh from the accursed Shayṭān

In the name of Allāh, the Most Beneficent, the Most Merciful. All praises and thanks belong to Allāh, the Lord of all that exists. The Most Beneficent, the Most Merciful, the Owner of the Day of Recompense. You (alone) we worship, and You (alone) we ask for help. Guide us to the straight way, the way of those on whom You have bestowed Your grace, not (the way) of those who earned Your anger (such as the Jews), nor of those who went astray (such as the Christians).

[Sūrah al-Fātiḥah 1:1-7]

It is legislated to seek refuge in Allāh from the Shayṭān every time the Muslim recites the Book of Allāh تبارك وتعالى. Seeking refuge is to seek shelter and request refuge in Allāh تبارك وتعالى so that He may protect His slave and safeguard him from the accursed Shayṭān.

Seeking refuge in Allāh from the Shayṭān has been prescribed before reciting the Book of Allāh because the Shayṭān is extremely diligent in turning the people away from this great Book, away from succeeding from its guidance and pondering over its meanings and significance, and from being affected by it. Therefore, it is legislated for the person to seek refuge in Allāh from this devil, so his recitation of the Book of Allāh عز وجل can be free and safe from the whisper of the Shayṭān, from his madness, his arrogance, and his poetry; thus, [the reciter] will be protected with the protection of Allāh.

"Shayṭān" — This means arrogant, rebellious, immoral; one who seduces the slaves of Allāh, and blocks the people from the path of Allāh تبارك وتعالى.

"Accursed" — This means banished, outcast, cursed; the one who

Allāh ﷻ has distanced from His mercy. Because he is removed from mercy, he wants to also remove the slaves of Allāh from mercy.

Therefore, it is legislated that the person seeks refuge in Allāh from this arrogant, rebellious devil who works to turn the people away from the obedience of Allāh, His worship, and succeeding with His mercy.

"In the name of Allāh, the Most Beneficent, the Most Merciful" — This is a verse from the Book of Allāh ﷻ. The person says it before reciting every *sūrah*, except for Sūrah Barā'ah.[3]

The phrase "in the name of Allāh" is a statement used for seeking aid in Allāh ﷻ. The meaning of beginning the recitation with the name of Allāh is that the person who is reciting begins with seeking help from Allāh. This is because the letter "*ba*" (meaning "in") in the statement "in the name of Allāh" (*bismillāh,* بسم الله) is a "*ba*" which means to seek help and blessings by mentioning His name.

"Allāh" — This is the proper name of Allāh ﷻ. It means "the Possessor of Divinity" and that He has the right of servitude from all of His creation, and it is the proof of the divinity of Allāh. It is a description of perfection, greatness, and nobility, which is deserving of him being deified, worshipped, submitted to, and humbled before.

It is proof of the servitude [of His creation], which are the actions of the slaves necessitated by this name, such as submission, humility, surrender, and devotion to Allāh ﷻ.

"The Most Beneficent, the Most Merciful" — These are two names comprised of mercy, and proof that this attribute is affirmed for Allāh ﷻ. [The name] "the Most Beneficent" (ar-Raḥmān, الرَّحْمَـٰن) is proof of His vast comprehensive mercy. Allāh ﷻ said:

[3] Also known as Sūrah at-Tawbah (9)

﴿ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ ﴾

My mercy embraces all things.

[Sūrah al-A'rāf 7:156]

[The name] "the Most Merciful" (ar-Raḥīm, الرَّحِيم) is proof of what Allāh ﷻ has specified for his allies and those whom He has chosen. As He ﷻ said:

﴿ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا ﴾

And He is Ever Most Merciful to the believers.

[Sūrah al-Aḥzāb 33:43]

"All praises belong to Allāh" — Praise is glorification of Allāh along with love for Him. Allāh is praised for His beautiful names and lofty attributes, and He is praised for His kindness, blessings, and favors, which cannot be enumerated.

"Lord of all that exists" — This means their Creator, their King, the One who arranges their affairs, and the One who disposes their affairs. He has no partners in any of that. The *'ālamīn* is everything other than Allāh.

"The Most Beneficent, the Most Merciful" — This means the One who has the attribute of mercy, the mercy which is general and the mercy which is specific, as has been previously mentioned.

"The Owner of the Day of Recompense" — And in another recitation, "The King of the Day of Recompense." This means the Day of Reckoning and Judgment. The word "recompense" (*ad-dīn*, الدِّين) means judgment. And from the names of our Lord is ad-Dayyān[4]

[4] Translator's note: It has been narrated that 'Abdullāh bin Unays said, "I heard the Messenger of Allāh ﷺ say, 'The people will be gathered on the Day of Resurrection naked, uncircumcised, and destitute.' We said, 'What does destitute mean?' He said, 'They will not have anything with them. Then it will be called out to them, "I am the Sovereign; I am the Judge (ad-Dayyān). It is not appropriate for any of the people of Hell to enter Hell while he is still owed something by one of the people of Paradise, until I restore his dues. And it is not appropriate for any of the people of Paradise to enter Paradise while

(الدَّيَّانُ). This means "the One who will take the people to account and judge them." In this verse is fear of Allāh ﷻ, and fear of meeting Him and standing before Him. As Allāh ﷻ said:

﴿ وَمَا أَدْرَاكَ مَا يَوْمُ الدِّينِ ۝ ثُمَّ مَا أَدْرَاكَ مَا يَوْمُ الدِّينِ ۝ يَوْمَ لَا تَمْلِكُ نَفْسٌ لِّنَفْسٍ شَيْئًا وَالْأَمْرُ يَوْمَئِذٍ لِّلَّهِ ۝ ﴾

And what will make you know what the Day of Recompense is? Again, what will make you know what the Day of Recompense is? (It will be) the Day when no person shall have power (to do) anything for another, and the decision, that Day, will be (solely) with Allāh.

[Sūrah al-Infiṭār 82:17-19]

"You (alone) we worship, and You (alone) we ask for help" — This verse contains sincerity of worship and seeking help from Allāh ﷻ. "You (alone) we worship" means "I purify for You (O Allāh) my worship, thus I do not worship other than You."

"And You (alone) we ask for help" means "I purify my seeking of help by only seeking help from You (O Allāh), therefore I do not seek help from anyone other than You."

And in the statement, "You (alone) we worship," is a disavowal of polytheism. And in the statement, "And You (alone) we ask for help," the person frees himself from having any power or strength on his own.

"You (alone) we worship" actualizes the statement, "There is nothing worthy of worship except Allāh."

"And You (alone) we ask for help" actualizes the statement, "There is no might or power except with Allāh."

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he owes something to one of the people of Hell until I restore his dues.'"'"

Classed as *ḥasan* by al-Mundhiri in *at-Targhīb wat-Tarhīb* (4/218); classed as *ṣaḥīḥ* by al-Albāni in *Ẓilāl al-Jannah* (1/266).

"You (alone) we worship" is to be free and clear of *shirk* and showing off.

"And You (alone) we ask for help" is to be free and clear of self-amazement and arrogance.

"Guide us to the straight way" — This means, "Direct us and grant us success, O Allāh, to adhere to this straight path and to follow it." Allāh ﷻ said:

﴿ وَأَنَّ هَٰذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ﴾

And verily, this is My straight path, so follow it, and follow not (other) paths, for they will separate you away from His path.

[Sūrah al-An'ām 6:153]

And it (the straight path) is the religion of Allāh, that which He is pleased with for His servants. And He is not pleased with any other religion for His slaves.

"The way of those on whom You have bestowed Your grace" — This means the prophets, truthful people, martyrs, and righteous people, and what an excellent group this is. These are the people who combine between beneficial knowledge and righteous actions. Verily, those whom His favor is upon are the people of knowledge and action.

"Not (the way) of those who earned Your anger" — These are the Jews and those who tread upon their path, those who know the truth but do not work according to it.

"Nor of those who went astray" — And they are the Christians and those who tread upon their path, those who worship Allāh ﷻ with intuition and without knowledge.

The intent is to warn against the evil scholars and misguided worship, as Sufyān bin 'Uyaynah said: "Whoever is corrupt from

our scholars resembles the Jews, and whoever is corrupt from our worshippers resembles the Christians."[5]

One of the greatest affairs which must be understood from this *sūrah* is [found in] the *ḥadīth* of Abū Hurayrah ﷺ [which he narrated] from the Prophet ﷺ, who narrated from his Lord ﷻ, Who said:

قسمت الصلاة بيني وبين عبدي نصفين ولعبدي ما سأل، فإذا قال العبد ﴿الحمد لله رب العالمين﴾ قال الله تعالى: حمدني عبدي، وإذا قال ﴿الرحمن الرحيم﴾ قال الله تعالى: أثنى عليَّ عبدي، وإذا قال ﴿مالك يوم الدين﴾ قال: مجّدني عبدي وقال مرة: فوّض إليَّ عبدي، فإذا قال ﴿إياك نعبد وإياك نستعين﴾ قال: هذا بيني وبين عبدي ولعبدي ما سأل، فإذا قال ﴿اهدنا الصراط المستقيم. صراط الذين أنعمت عليهم غير المغضوب عليهم ولا الضالين﴾ قال: هذا لعبدي ولعبدي ما سأل.

I have divided prayer into two halves between Myself and My slave, and My slave shall have what he has asked for. When the slave says, "All praises and thanks be to Allāh, the Lord of the *ʿālamīn* (mankind, jinn, and all that exists)," Allāh says, "My slave has praised Me."

And when he says, "The Most Gracious, the Most Merciful," Allāh says, "My slave has extolled Me."

And when he says, "The only Owner of the Day of Recompense," Allāh says, "My slave has glorified Me," and on one occasion He said, "My slave has submitted to My power."

And when he says, "You (alone) we worship, and You (alone) we ask for help)," He says, "This is between Me and My slave, and My slave shall have what he is asking for."

And when he says, "Guide us to the straight way, the way of those on whom You have bestowed Your grace, not (the way) of those who earned Your anger, nor of those who went astray," He says,

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[5] From *Tafsīr Ibn Kathīr*

"This is for My slave, and My slave shall have what he has asked for."[6]

The meaning of "the prayer" in His statement, "I have divided the prayer," is Sūrah al-Fātiḥah. This is because there is no prayer for the one who does not recite it, due to its lofty status in the prayer.

The meaning of al-Fātiḥah being divided between the Lord and the slave is that three and a half verses are for the Lord (the first three verses), and three and a half verses are for the slave (the last verses). The first part of the *sūrah* is glorification of Allāh, while the last part is the supplication of the slave.

And it is called the mother of the Book because it contains, in general, that which the entire Qur'ān contains in detail. It is filled with lessons, reminders, the principles of the religion, the foundation of faith, the affairs of the legislation, etiquettes, manners, and other than that from what is contained in this great *sūrah*.

Tafsīr Sūrah az-Zalzalah

﴿ إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ۝١ وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا
۝٢ وَقَالَ الْإِنسَانُ مَا لَهَا ۝٣ يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ۝٤ بِأَنَّ
رَبَّكَ أَوْحَىٰ لَهَا ۝٥ يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِّيُرَوْا أَعْمَالَهُمْ
۝٦ فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۝٧ وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ
شَرًّا يَرَهُ ۝٨ ﴾

When the earth is shaken with its (final) earthquake. And when the earth throws out its burdens, and man will say, "What is the matter with it?" That Day it will declare its information. Because your Lord has inspired it. That Day, mankind will proceed in scattered groups, that they may be

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[6] *Ṣaḥīḥ Muslim* 395

shown their deeds. So whosoever does good equal to the weight of an atom (or a small ant) shall see it. And whosoever does evil equal to the weight of an atom (or a small ant) shall see it.

[Sūrah az-Zalzalah 99:1-8]

This great *sūrah*, Sūrah az-Zalzalah, contains the Exalted Lord mentioning the immense horrors that will take place before the Day of Judgment. From that which will take place before the Day of Judgment is the shaking of the earth, which means its jolting and pulsation.

"When the earth is shaken with its (final) earthquake" — This means when it jolts, pulsates, and shakes.

"And when the earth throws out its burdens" —This means the earth will expel what is inside of it, from the dead buried within it, and it will throw out its treasures. This explosion of the people from the earth is an indication that the Day of Judgment, as well as the standing before Allāh ﷻ, is about to begin.

"And man will say, 'What is the matter with it?'" — The people will stand from their graves and go to the place of gathering to stand before their Lord, while being stunned and amazed from this staggering affair and horrific scene. Man will say, "What is the matter with it?" meaning, "What is the matter with the earth that this has occurred?!"

"That Day" — This means the Day of Judgment.

"That Day it will declare its information." —The earth will narrate what occurred upon it, and the actions the people did on it, both good and evil. This shows that the earth witnesses what occurs on it, and the conditions, statements, and actions of the people upon it. The earth will be a witness by the command of Allāh ﷻ. As Allāh says: "Because your Lord has inspired it." This means Allāh has commanded it and gave it permission to bear witness.

Then after the people come from the earth, they will stand and receive their recompense, according to their actions.

"That Day" — This means the Day of Judgment.

"Mankind will proceed in scattered groups" — Man will be placed in categories, each group according to their actions, good or evil.

"That they may be shown their deeds." — They will see with their eyes, witness, and be presented with that which they put forth and the deeds they committed, good and evil. All of their actions will be enumerated for them. The enumeration of the actions — good and evil — will be down to an atom's weight. They will see all of their actions, and nothing from their actions will be decreased, not from their good deeds or their bad deeds, their small actions or their major actions. Then they will receive the reward for the righteous actions and the punishment for their evil actions.

"So whosoever does good equal to the weight of an atom (or a small ant) shall see it. And whosoever does evil equal to the weight of an atom (or a small ant) shall see it." — "Atom" means a small ant. Thus, the weighing of deeds on the Day of Judgment will be down to an atom's weight, for both the good deeds and the evil deeds.

This warns the people to not belittle any good deed. The Prophet ﷺ said:

اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ.

Protect yourselves from the Fire, even with half a date.[7]

Verily, the scale on the Day of Judgment will weigh down to an atom's weight.

"And whosoever does evil equal to the weight of an atom (or a small ant) shall see it." — This means he will see the punishment for his actions. This will be an exact recompense. This is a warning against

[7] *Ṣaḥīḥ al-Bukhārī* 1417

minimizing and belittling sins, as it appears in the *ḥadīth* of 'Ā'ishah, رضي الله عنها:

إِيَّاكُمْ وَمُحَقَّرَاتِ الذُّنُوبِ فَإِنَّ لَهَا مِنَ اللَّهِ طَالِبًا.

Beware of (evil) deeds that are regarded as insignificant, for they have a pursuer from Allāh (i.e. accountability).[8]

Rather it is upon the person to avoid all sins, major and minor, and if he falls into sin he must rush to repentance and devotion to Allāh سبحانه وتعالى.

Tafsīr Sūrah al-'Ādiyāt

﴿وَالْعَادِيَاتِ ضَبْحًا ۝١ فَالْمُورِيَاتِ قَدْحًا ۝٢ فَالْمُغِيرَاتِ صُبْحًا ۝٣ فَأَثَرْنَ بِهِ نَقْعًا ۝٤ فَوَسَطْنَ بِهِ جَمْعًا ۝٥ إِنَّ الْإِنسَانَ لِرَبِّهِ لَكَنُودٌ ۝٦ وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ ۝٧ وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ ۝٨ أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ ۝٩ وَحُصِّلَ مَا فِي الصُّدُورِ ۝١٠ إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ ۝١١﴾

By the (steeds) that run, with panting (breath), striking sparks of fire (by their hooves), and scouring to the raid at dawn, and raise the dust in clouds the while, penetrating forthwith as one into the midst (of the foe). Verily man is ungrateful to his Lord. And to that fact he bears witness. And verily, he is violent in the love of good (wealth). Does he not know that when the contents of the graves are brought out and poured forth, and that which is in the breasts (of men) shall be made known. Verily, that Day their Lord will be Well-Acquainted with them.

[Sūrah al-'Ādiyāt 100:1-11]

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[8] *Sunan Ibn Mājah* 4243, declared authentic by Shaykh al-Albāni

In this great *sūrah*, Sūrah al-'Ādiyāt, Allāh swears by these created beings, and Allāh can swear by whatever He wants from His creation. The swearing of Allāh ﷻ with these created beings is an honor for them. As for the creation, then it is not permissible for them to swear by anything except Allāh. This is based upon the statement of the Prophet ﷺ:

مَنْ كَانَ حَالِفًا فَلْيَحْلِفْ بِاللَّهِ أَوْ لِيَصْمُتْ.

Whoever wants to swear an oath, let him swear by Allāh or else remain silent.[9]

And his statement:

مَنْ حَلَفَ بِغَيْرِ اللَّهِ فَقَدْ كَفَرَ أَوْ أَشْرَكَ.

Whoever swears by other than Allāh has committed *kufr* or *shirk*.[10]

"By the (steeds) that run, with panting (breath)" — This is an oath from Allāh ﷻ for the horses who race forward with the warriors on their saddles in the path of Allāh. They (the *mujāhidīn*) are patient, seeking the reward from Allāh, intending with their *jihād* to elevate the statement of Allāh ﷻ.

"Run" — This word is known. Here, it means to move fast in the direction of the enemy of the religion of Allāh.

"Panting" — This is the breath of the horse; along with its fast running and striding, its breath exits its mouth, making this sound.

"Striking sparks of fire (by their hooves)" — Because of the force and speed of the horse's running, when its hooves strike the solid ground or stones, they make sparks or fire. This is an indication of its power, speed, and strong pursuit of the enemy.

"And scouring to the raid at dawn" — Raiding the enemy.

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[9] *Ṣaḥīḥ al-Bukhārī* 2679

[10] *Jāmi' at-Tirmidhi* 1535

"Dawn" — The raid takes place during the morning, and this was most prevalent from the guidance of the Prophet ﷺ and his armies; they would attack the enemy during this time.

"And raise the dust in clouds the while" — When they come with this strength and speed to the location of the enemy, they raise dust in the area due to the severity of the hooves [hitting the ground], until they reach the place of battle.

"Penetrating forthwith as one, into the midst (of the foe)" — The fighter in the path of Allāh, riding on his saddle, infiltrates all of the enemies collectively. The horse races forward with the fighter upon it, into the ranks of the enemy, until—by the permission of Allāh — the enemy is eradicated.

This is the oath [of Allāh]. As for the thing the oath is made upon, it is the condition of mankind.

"Verily man is ungrateful to his Lord." — The person who denies the favors upon him is ungrateful. This is the general condition of man. His Lord grants him various blessings and an assortment of favors, but he denies the favors of Allāh upon him and His virtue. And man withholds, being stingy and greedy, so he does not spend from what Allāh gave him, except for the people Allāh saves from this.

"And to that fact he bears witness." — The person is a witness upon himself with this blameworthy attribute and disgraceful trait.

"And verily, he is violent in the love of good." — Meaning his love of wealth. His soul is never content, regardless of how much wealth he is given. He loves wealth, gathered and amassed, and his love for it is severe. If he is given a valley of wealth, he will desire another valley.

Then Allāh ﷻ informs us of what will help the person to safety from this trait, and what will save him from this attribute.

"Does he not know that when the contents of the graves are brought out and poured forth" — It is necessary that the person reflect upon this affair and has knowledge of it. This person who denies the favors of Allāh and loves wealth, pursuing it with devotion and allowing it to distract him from the purpose of his creation — the end result is that this person will die. Then the contents of the grave will be brought forward, and the people will stand from their graves to receive their reward and recompense.

"And that which is in the breasts (of men) shall be made known." — On that day, that which was hidden will be made manifest so this person can be recompensed for his stinginess, greed, denial of the favors upon him, and other than that from the evil qualities.

"Verily, that Day their Lord will be Well-Acquainted with them." — He observes their actions, those apparent and those which are hidden and secret, and He will bring them to account for them.

The Well-Acquainted (al-Khabīr) is from the names of Allāh. He is the All-Knower of the hidden and secret affairs, just as He knows the obvious, apparent affairs.

Tafsīr Sūrah al-Qāri'ah

﴿ الْقَارِعَةُ ۝١ مَا الْقَارِعَةُ ۝٢ وَمَا أَدْرَاكَ مَا الْقَارِعَةُ ۝٣ يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ ۝٤ وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنفُوشِ ۝٥ فَأَمَّا مَن ثَقُلَتْ مَوَازِينُهُ ۝٦ فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ ۝٧ وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ۝٨ فَأُمُّهُ هَاوِيَةٌ ۝٩ وَمَا أَدْرَاكَ مَا هِيَهْ ۝١٠ نَارٌ حَامِيَةٌ ۝١١ ﴾

The Striking, what is the Striking? And what will make you know what the Striking is? It is a Day whereon mankind will be like moths scattered about. And the mountains will be like carded wool. Then as for him whose balance (of good deeds)

will be heavy, he will live a pleasant life. But as for him whose balance (of good deeds) will be light, his refuge will be in *Hāwiyah* (Hell). And what will make you know what it is? (It is) a hot blazing fire!

[Sūrah al-Qāri'ah 101:1-11]

Al-Qāri'ah (the Striking) is one of the names for the Day of Judgment. Its names are numerous due to its numerous descriptions, and al-Qāri'ah is one such name and description. It makes evident the tremendous attributes of that Day.

"The Striking" — Meaning that which will strike the hearts and the hearing from severe terror and the tremendous circumstance [of that Day].

"What is the Striking? And what will make you know what the Striking is?"— This is a question to cause terror and clarify the greatness of that Day. It is a great day, and a tremendous day.

"It is a Day whereon mankind will be like moths scattered about." — On that Day, the people will be like waves on top of one another, mixing together like moths when they spread out, piling on top of each other. This is similar to the statement of Allāh in another verse:

﴿ خُشَّعًا أَبْصَارُهُمْ يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُنْتَشِرٌ ﴾

They will come forth with humbled eyes from (their) graves as if they were locusts spread abroad.

[Sūrah al-Qamar 54:7]

"And the mountains" — The solid, strong, stable, firm mountains.

"And the mountains will be like carded wool" — The mountains will become like stacks of carded wool, but they will not be graspable, such that they will vanish if a wind passes by. Therefore, the firmness and strength of these mountains will vanish.

Then He explains the condition of the people that Day, and they will be of two categories.

"Then as for him whose balance (of good deeds) will be heavy" — This means the person whose scales are heavier with good deeds, acts of obedience, and various acts which draw them near to Allāh.

"He will live a pleasant life" — They will be in Paradise for eternity, in the everlasting bliss which will never end. They will have what will please their eyes. This is from the favor of Allāh and His blessings, as there comes in the authentic narration:

مَنْ حَلَفَ بِغَيْرِ اللَّهِ فَقَدْ كَفَرَ أَوْ أَشْرَكَ. إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ قَالَ يَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى تُرِيدُونَ شَيْئًا أَزِيدُكُمْ فَيَقُولُونَ أَلَمْ تُبَيِّضْ وُجُوهَنَا أَلَمْ تُدْخِلْنَا الْجَنَّةَ وَتُنَجِّنَا مِنَ النَّارِ قَالَ فَيَكْشِفُ الْحِجَابَ فَمَا أُعْطُوا شَيْئًا أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ إِلَى رَبِّهِمْ عَزَّ وَجَلَّ.

When the inhabitants of Paradise have entered Paradise, Allāh the Blessed and Exalted will ask, "Do you wish Me to give you anything more?" They will say, "Have You not brightened our faces? Have You not made us enter Paradise and saved us from Fire?" He (Allāh) will lift the veil (from His Face), and of all the things given to them, nothing would be dearer to them than the sight of their Lord, the Mighty and Glorious."[11]

May Allāh make all of us from them, by His favor and grace.

"But as for him whose balance (of good deeds) will be light" — Because of transgressions, disobedience, and sins.

"His refuge will be in Hāwiyah (Hell)." — The Fire will be his destination and his home. It is called his refuge or his mother, because he will be flung into the Fire upon his head.

"And what will make you know what it is?" — What will make you know what this pit is? This is said due to the greatness of the affair

[11] *Ṣaḥīḥ Muslim* 181

and to clarify its danger.

"(It is) a hot blazing fire!" — A fire of immense heat which consumes.

It appears in the *ḥadīth* that the Messenger of Allāh ﷺ said:

نَارُكُمْ هَذِهِ جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنْ نَارِ جَهَنَّمَ.

This fire of yours is one part from seventy parts of the Fire of Hell.[12]

I seek refuge in Allāh for us from the Fire.

Tafsīr Sūrah at-Takāthur

﴿ أَلْهَاكُمُ التَّكَاثُرُ ۝١ حَتَّىٰ زُرْتُمُ الْمَقَابِرَ ۝٢ كَلَّا سَوْفَ تَعْلَمُونَ ۝٣ ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ۝٤ كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ ۝٥ لَتَرَوُنَّ الْجَحِيمَ ۝٦ ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ ۝٧ ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ۝٨ ﴾

The mutual rivalry for piling up of worldly things diverts you, until you visit the graves. Nay! You shall come to know! Again, nay! You shall come to know! Nay! If you knew with a sure knowledge, verily, you shall see the blazing Fire (Hell)! And again, you shall see it with certainty of sight! Then, on that Day, you shall be asked about the delight (you indulged in, in this world)!

[Sūrah at-Takāthur 102:1-8]

"The mutual rivalry for piling up of worldly things diverts you" — It keeps you busy, and causes you to remain in a constant state of heedlessness in this worldly life.

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[12] *Ṣaḥīḥ Muslim* 3265

"The mutual rivalry for piling up of worldly things" — This is seeking what the people amass from wealth, trade, homes, vehicles, children, and other than that from the things people compete in amassing. This mutual rivalry diverts you from the purpose of your creation, and this purpose is to worship Allāh. This is the condition of many of the people. They are busy with that which was created for them, while being distracted from what they were created for, and that is the worship of Allāh.

"Until you visit the graves." — You will continue to busy yourselves with this amusement until you die and enter the graves, and this is the situation for many of the people. You will find one of them panting, out of breath, chasing behind this mutual rivalry until he dies, and at this point he will be placed into his grave. This entrance into the graves is called "a visitation." This is because the grave is the realm between the worldly life and the next life. It is the gateway to the eternal abode. The deceased will enter the grave as a visitor because he will not remain there. Rather, he is only visiting the grave and he will be taken to the afterlife [later].

"Nay! You shall come to know!" — "Nay" (*kallā*, كَلَّا) is a rebuke of this condition and attribute, meaning you should not busy yourselves with mutual rivalry while being heedless.

"You will come to know" — [Meaning] when you are entered into your graves and see the results of your actions, good and bad.

"Again, nay! You shall come to know!" — This is affirmation of this affair and clarification of the magnitude of this matter.

"Nay! If you knew with a sure knowledge" — If man had sure knowledge about the end result and the final destination, he would not be distracted with mutual rivalry in amassing wealth, and he would not be diverted from the purpose of his creation and the obedience of Allāh.

"Verily, you shall see the blazing Fire (Hell)!" — You will be raised to life and you will surely see the blazing Fire which Allāh has prepared

for the disbelievers.

The blazing Fire (al-Jaḥīm, الْجَحِيمَ) is the Hellfire. It will be brought forth on the Day of Judgment to the place of gathering, as it comes in the *ḥadīth*:

يُؤْتَى بِجَهَنَّمَ يَوْمَئِذٍ لَهَا سَبْعُونَ أَلْفَ زِمَامٍ مَعَ كُلِّ زِمَامٍ سَبْعُونَ أَلْفَ مَلَكٍ يَجُرُّونَهَا.

The Hellfire will be brought forward on that Day with seventy thousand chains; each chain will have seventy thousand angels dragging it.[13]

Thus the people will see it with their eyes and witness it.

"And again, you shall see it with certainty of sight!" — You will surely see the Hellfire with your eyes on the Day of Judgment, the day the people stand before Allāh.

"Then, on that Day, you shall be asked about the delight (you indulged in, in this world)!" — Allāh ﷻ will ask you on the Day of Judgment about the favors He gave you in the worldly life. Included in these favors are wealth, health, children, transportation, and housing; the person will even be questioned about the favor of cold water on the Day of Judgment.

This is a warning for what is mentioned at the beginning of this *sūrah*: "The mutual rivalry for piling up of worldly things diverts you." These things have busied you and you will be questioned about them on the Day of Judgment.[14] Therefore, beware of being diverted by these favors. Beware of allowing this wealth to divert you from showing gratitude to the One who bestowed these favors upon you, from giving Him His due rights, devoting yourself to

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[13] *Ṣaḥīḥ Muslim* 2842

[14] From the *ḥadīth* of Abū Hurayrah, the Prophet ﷺ said, "Indeed, the first of what will be asked about on the Day of Judgment (meaning, the slave of Allāh being questioned about the favors) is that it will be said to him, 'Did We not make your body healthy and give you cool water to drink?'" Collected by at-Tirmidhi 3358; authenticated by al-Albāni.

Him, worshipping Him in an excellent manner, and preparing to meet Him. Beware of being distracted away from what you were created for by that which was created for you.

Tafsīr Sūrah al-'Aṣr

﴿ وَالْعَصْرِ ۝١ إِنَّ الْإِنسَانَ لَفِي خُسْرٍ ۝٢ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ۝٣ ﴾

By *al-'aṣr* (the time). Verily! Man is in loss, except those who believe and do righteous good deeds, and recommend one another to the truth and patience.

[Sūrah al-'Aṣr 103:1-3]

This is a tremendous *sūrah*, profound and concise, containing all good. Allāh ﷻ swore by the time, which is the changing of the night and the day, and it is the timeframe of the actions of the people, good and evil.

"Verily! Man" — Meaning, the species of man.

"Is in loss" — All of mankind is in loss, except those whom Allāh excludes in this *sūrah* (those who combine four attributes).

"Except those who believe" — [Meaning] those who believe in Allāh and what He commands them with. Having faith in Him requires knowledge, because faith cannot occur except with knowledge and insight.

"And do righteous actions" — They draw near to Allāh ﷻ by different types of worship and obedience, seeking His pleasure; and in their belief and righteous actions is perfection for their own souls.

"And recommend one another to the truth" — They recommend one another to the religion of Allāh that He is pleased for His slaves

to adhere to, and that which He has legislated and prescribed for them. They encourage each other to show concern for it, and to preserve it. This is perfection for others after they have perfected themselves.

"And patience." — They enjoin each other to be patient upon the obedience of Allāh, in avoiding sins, and with the painful decree of Allāh. This alludes to the fact that the path of *da'wah* will surely contain some harm. Thus a person is patient and he seeks the reward (from Allāh) until Allāh ﷻ makes him from among the triumphant successful ones.

Imām ash-Shāfi'i said, "If the people would reflect upon this *sūrah,* it would be sufficient for them." Meaning, it would be a sufficient warner and deterrent against the prohibited acts, and it would drive them to various types of good and righteousness.

Tafsīr Sūrah al-Humazah

﴿ وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ۝١ الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ ۝٢ يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ ۝٣ كَلَّا ۖ لَيُنبَذَنَّ فِي الْحُطَمَةِ ۝٤ وَمَا أَدْرَاكَ مَا الْحُطَمَةُ ۝٥ نَارُ اللَّهِ الْمُوقَدَةُ ۝٦ الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ ۝٧ إِنَّهَا عَلَيْهِم مُّؤْصَدَةٌ ۝٨ فِي عَمَدٍ مُّمَدَّدَةٍ ۝٩ ﴾

Woe to every scorner and mocker who has gathered wealth and counted it. He thinks that his wealth will make him last forever! Nay! Verily, he will be thrown into the crushing Fire. And what will make you know what the crushing Fire is? The Fire of Allāh, kindled, which leaps up over the hearts. Verily, it shall be closed in on them, in pillars stretched forth.

[Sūrah al-Humazah 104:1-9]

"Woe (wayl, وَيْل*)"* — This means loss and destruction, and it is said

that it is a valley in the Hellfire.

"To every scorner and mocker" — This is what he busies himself with, and slander and backbiting are his habits. He slanders the honor of the people, and he criticizes and defames them. The scorner (*al-hamz*, الهَمْز) does so with statements, and the mocker (*al-lamz*, اللّمْز) does so with actions and gestures.

"Who has gathered wealth and counted it." — This is what concerns him—gathering wealth, amassing it, and counting it. He has this much wealth, he owns this many slaves, he owns this much livestock, he owns this many homes, he owns this many farms, etc. He counts his possessions as a way of bragging, boasting, and elevating himself above the people with his wealth.

"He thinks that his wealth will make him last forever!" — The one who has these attributes believes this wealth he has amassed will be the reason he lives forever and remains in this world.

"Nay!" — The affair is not as he thinks it is.

"Verily, he will be thrown into the crushing Fire." — The end result of this person is that he will die and leave his wealth behind. Then, on the Day of Judgment, he will be flung into the Fire; and from the names of the Fire is al-Ḥuṭamah (الْحُطَمَة), because it crushes — it demolishes and pulverizes whatever is thrown in it, due to its severity.

"And what will make you know what the crushing Fire is?" — What is this crushing Fire? What will it be? This is a question to incite terror and to clarify the greatness and danger of this Fire.

"The Fire of Allāh, kindled" — It is the blazing Fire, and due to the severity of its eruptions, its heat increases. I seek refuge in Allāh for us from it, and from everything that brings one close to it, from statements and actions.

"Which leaps up over the hearts" — He specified the hearts with being

leaped over, because the heart is the origin and source of actions and [it is] what drives them.

أَلاَ وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ. أَلاَ وَهِيَ الْقَلْبُ.

There is a piece of flesh in the body, if it becomes good (reformed), the whole body becomes good, but if it spoils, the whole body spoils, and that is the heart.[15]

"Verily, it" — Meaning the Fire.

"Shall be closed in on them" — Meaning it will be closed and locked.

"In pillars stretched forth." — Meaning, upon the gates of the Fire. The gates of the Hellfire will be shut over them, so there will be no exit for them.

Tafsīr Sūrah al-Fīl

﴿ أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ۝١ أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ ۝٢ وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ۝٣ تَرْمِيهِم بِحِجَارَةٍ مِّن سِجِّيلٍ ۝٤ فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ۝٥ ﴾

Have you not considered how your Lord dealt with the owners of the elephant? Did He not make their plot go astray? And He sent against them birds, in flocks, striking them with stones of hard clay, and made them like an empty field of stalks.

[Sūrah al-Fīl 105:1-5]

"Have you not considered how your Lord dealt with the owners of the elephant?" — Do you not know, O Prophet, how your Lord dealt with Abrahah and his army equipped with elephants when they came intending to destroy the Ka'bah?

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[15] *Ṣaḥīḥ al-Bukhārī* 52

"Did He not make their plot" — [Meaning] their plan to destroy the House of Allāh.

"Go astray" — The plan was foiled and the end result for them was wretched. Thus they plotted and planned this action, but their plan only resulted in loss.

"And He sent against them birds, in flocks" — [Meaning] a flock of birds following one another. So this army came with elephants, and they were the biggest and strongest of the animals, according to their estimation. No one would be able to prevent them from destroying the House of Allāh. Thus, Allāh sent against them small birds carrying small stones in their claws.

"Striking them with stones of hard clay" — [Meaning] hot stones of clay dropped down from a high place. Every stone which fell from the birds struck [the army] and caused them to have an evil destruction.

"And made them like an empty field of stalks." — He made this group who came to destroy the Ka'bah like crops which had been eaten by livestock and then trampled by their feet. This is from the signs of Allāh ﷻ, and it shows His greatness and power. Regardless of what the slave plots, plans, and schemes, Allāh ﷻ will make the end result evil and a loss in this life and the next.

The Prophet ﷺ was born during the year in which this great incident occurred, the Year of the Elephant. This was from the general events which preluded the coming of the Prophet ﷺ

Tafsīr Sūrah Quraysh

﴿ لِإِيلَافِ قُرَيْشٍ ۝١ إِيلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ ۝٢ فَلْيَعْبُدُوا رَبَّ هَٰذَا الْبَيْتِ ۝٣ الَّذِي أَطْعَمَهُم مِّن جُوعٍ وَآمَنَهُم مِّنْ خَوْفٍ ۝٤ ﴾

(It is a great grace and protection from Allāh), for the taming of the Quraysh, their accustomed security [in] the caravan of winter and summer. So let them worship the Lord of this House (Allāh), (He) Who has fed them against hunger and has made them safe from fear.

[Sūrah Quraysh 106:1-4]

Many of the scholars of *tafsīr* have stated that the preposition and the genitive noun (*al-jār wal-majrūr*) in His statement:



(It is a great grace and protection from Allāh), for the taming of the Quraysh...

[Sūrah Quraysh 106:1]

are connected to the *sūrah* before it, which is Sūrah al-Fīl. The destruction of Abrahah and his army with this magnificent, amazing sign is proof of the complete power of Allāh and the greatness of His force. After this wondrous event, the Quraysh became at ease in their homes and on their journeys for trade during the summer and winter.

"Their accustomed security [in] the caravan of winter and summer" — This is the blessing, ease, and safety they had. Their journey for trade in the winter to Yemen and in the summer to Shām, going and coming, was safe. This is a favor which necessitates gratitude towards the One who bestowed it, and sincerity of worship towards Him. For this reason, He said:



So let them worship the Lord of this House (Allāh).

[Sūrah Quraysh 106:3]

Meaning, make your worship sincerely for Allāh alone without partners, singling Him out for worship and making the religion

purely for Him. So do not associate partners with Him, and do not make rivals for Him.

"(He) Who has fed them against hunger, and has made them safe from fear" — [Meaning] the One who has favored them with food and safety; this is a blessing. This safety necessitates showing gratitude toward the One who granted this favor, making the religion sincerely for Him, and singling Him out for worship.

Tafsīr Sūrah al-Mā'ūn

﴿ أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ ۝١ فَذَٰلِكَ الَّذِي يَدُعُّ الْيَتِيمَ ۝٢ وَلَا يَحُضُّ عَلَىٰ طَعَامِ الْمِسْكِينِ ۝٣ فَوَيْلٌ لِّلْمُصَلِّينَ ۝٤ الَّذِينَ هُمْ عَن صَلَاتِهِمْ سَاهُونَ ۝٥ الَّذِينَ هُمْ يُرَاءُونَ ۝٦ وَيَمْنَعُونَ الْمَاعُونَ ۝٧ ﴾

Have you seen him who denies the Recompense? That is he who drives away the orphan, and urges not the feeding of the poor. So woe to those who pray, [but] who are heedless of their prayer. Those who do good deeds only to be seen, and withhold [simple] assistance.

[Sūrah al-Mā'ūn 107:1-7]

"Have you seen" — Have you seen, O Prophet?! This question is meant to convey amazement.

"Have you seen him who denies the Recompense?" — This is the person who denies the Recompense, the Resurrection, standing before Allāh ﷻ and meeting Him. Denying the Recompense also means he denies the legislation that has been established for him, that which the people are called upon to practice, based on the *tawḥīd* of Allāh and making the religion sincerely for Him ﷻ.

"That is he who drives away the orphan, and urges not the feeding of the

poor." — From the results of this denial (of the Recompense) is that this person has these traits and this condition. He drives away the orphans. He severely rebukes them, repelling them and driving them away harshly. He does not deal with them with kindness and mercy.

"And urges not" — He does not encourage others.

"And urges not the feeding of the poor" — This is because he does not feed the poor himself or spend upon them, so how can he encourage others to do that?!

"So woe to those who pray, [but] who are heedless of their prayer." — Then Allāh described them as those who pray, so they do not abandon the prayer but they are heedless of it. They delay it from its appointed, fixed time, and they are not concerned with its conditions, pillars, and obligations. The difference between being heedless **in** the prayer and being heedless **concerning** the prayer is that being heedless **in** the prayer is when the person forgets and must make the prostration of forgetfulness. The calamity of being heedless **concerning** the prayer is when the person delays it from its time and is heedless of its conditions and pillars. Thus, the prayer is not a great action to him, and it does not have any status to him.

"Those who do good deeds only to be seen" — Their actions and prayers are for the people. The Prophet ﷺ said:

يَقُومُ الرَّجُلُ يُصَلِّي فَيُزَيِّنُ صَلاَتَهُ لِمَا يَرَى مِنْ نَظَرِ رَجُلٍ.

A man will stand to pray and beautify his prayer because he sees a man looking at him.[16]

"And withhold [simple] assistance" — From their severe stinginess, they prevent small help. They will not loan something like bowls, sieves, axes, needles, and the like from those items which neighbors loan to one another, for a small period of time, although it will be returned.

[16] *Musnad Imām Aḥmad* 11252

Tafsīr Sūrah al-Kawthar

﴿ إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ۝١ فَصَلِّ لِرَبِّكَ وَانْحَرْ ۝٢ إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ۝٣ ﴾

Verily, We have granted you (O Muḥammad) al-Kawthar. Therefore, turn in prayer to your Lord and sacrifice (to Him only). For he who makes you angry (O Muḥammad) will be cut off.

[Sūrah al-Kawthar 108:1-3]

In this *sūrah*, Allāh ﷻ mentioned His Prophet and His chosen one, and He gave him al-Kawthar, meaning a great amount of good, a tremendous amount of virtue. From this virtue is a river which Allāh will favor him with on the Day of Judgment, and likewise the Pond.

"Therefore, turn in prayer to your Lord" — Turn to Him in prayer as gratitude to Allāh for His favor, virtue, and the great blessing He gave him.

"And sacrifice (to Him only)." — Make your sacrifice to your Lord and make your religion sincerely for Allāh, as Allāh ﷻ said:

﴿ قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ۝١٦٢ لَا شَرِيكَ لَهُ ۝١٦٣ ﴾

Say: Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allāh, Lord of all that exists. He has no partner.

[Sūrah al-An'ām 6:162-163]

"For he who makes you angry" — Meaning, your enemies and those who anger you.

"He will be cut off." — He will be cut off from every good, and he will be cut off from good mention, so he will only be mentioned

with evil and bad qualities.

Tafsīr Sūrah al-Kāfirūn

﴿ قُلْ يَا أَيُّهَا الْكَافِرُونَ ۝١ لَا أَعْبُدُ مَا تَعْبُدُونَ ۝٢ وَلَا أَنتُمْ
عَابِدُونَ مَا أَعْبُدُ ۝٣ وَلَا أَنَا عَابِدٌ مَّا عَبَدتُّمْ ۝٤ وَلَا أَنتُمْ
عَابِدُونَ مَا أَعْبُدُ ۝٥ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ۝٦ ﴾

Say: O disbelievers, I worship not that which you worship. Nor will you worship that which I worship. And I shall not worship that which you are worshipping. Nor will you worship that which I worship. To you be your religion, and to me my religion.

[Sūrah al-Kāfirūn 109:1-6]

This *sūrah*, Sūrah al-Kāfirūn, is a *sūrah* of disavowal from *shirk* and the polytheists, from disbelief and the disbelievers.

"Say" — O Prophet!

"O disbelievers" — Meaning those who disbelieve in Allāh تبارك وتعالى, and those who worship other than Allāh, including the idols and statues.

"I worship not that which you worship." — I do not worship the idols and statues which you have taken as rivals and partners with Allāh سبحانه وتعالى.

"Nor will you worship that which I worship." — Even though they worship Allāh in general, along with their other objects of worship, the worship of Allāh is not considered worship unless it has sincerity. Thus, if it is not purely for Allāh, then it is not worship, just as prayer is not considered prayer without purification. If a person prays without purification, it is correct to say that he has not prayed. Likewise, for whoever worships Allāh without sincerity, it

is correct to say he did not worship Allāh. This is because worship of Allāh is only that which is done with sincerity.

"And I shall not worship that which you are worshipping. Nor will you worship that which I worship." — It is said that the first mention ("I worship not that which you worship") is in relation to the **object** of worship, as the Prophet ﷺ worshipped Allāh, making the religion sincerely for Him, while they worshipped idols and statues. The second mention ("And I shall not worship that which you are worshipping") is in relation to **the worship itself**, as the worship of the Prophet ﷺ was *tawḥīd* and sincerity, while their worship was polytheism and vileness. And it has been said that the first mention does not include the action [of worship], while the second mention means this shall be a continuous description.

"To you be your religion, and to me my religion" — This is disavowal from them and their religion.

"To you be your religion" — Meaning, your worship of the idols and statues, and your polytheism.

"And to me my religion." — And this is *tawḥīd*, the worship of Allāh and making the religion sincerely for Him.

Tafsīr Sūrah an-Naṣr

﴿ إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ۝١ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ۝٢ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ۚ إِنَّهُ كَانَ تَوَّابًا ۝٣ ﴾

When the Help of Allāh and the conquest come, and you see that the people enter Allāh's religion (Islām) in crowds, so glorify the praises of your Lord, and ask for His Forgiveness. Verily, He is

the One Who accepts the repentance and forgives.

[Sūrah an-Naṣr 110:1-3]

This *sūrah* is glad tidings for the Prophet ﷺ of a great victory and a clear conquest.

"When the Help of Allāh and the conquest come" — Meaning the conquest of Makkah. This was alluding to a great favor of Allāh upon Him, and this was an affair which would surely come to pass.

"So glorify the praises of your Lord, and ask for His Forgiveness. Verily, He is the One Who accepts the repentance and forgives." — Increase in the glorification of your Lord and in seeking His forgiveness. After this *sūrah* was revealed, the Prophet ﷺ would increase in saying:

سُبْحَانَكَ اللَّهُمَّ، رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي.

Glorified are You, O Allāh, our Lord! All praises are for You. O Allāh, forgive me![17]

This is how he interpreted this verse.

And from the meaning derived from this *sūrah* is that it alluded to the life of the Prophet ﷺ coming to an end. This is when he received this victory and conquest, because the great acts of worship are sealed with seeking forgiveness. His noble life was a life of *īmān* and obedience, so it was likewise sealed with that. Consequently, the final statement we heard from our Prophet ﷺ before his death was:

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَأَلْحِقْنِي بِالرَّفِيقِ الأَعْلَى.

O Allāh! Forgive me and bestow Your Mercy on me; join me with the highest companions (in Paradise).[18]

[17] *Ṣaḥīḥ al-Bukhārī* 4293

[18] *Saḥīḥ al-Bukhārī* 5674

Tafsīr Sūrah al-Masad

﴿ تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ۝١ مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ۝٢ سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ۝٣ وَامْرَأَتُهُ حَمَّالَةَ الْحَطَبِ ۝٤ فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ۝٥ ﴾

May the two hands of Abū Lahab be ruined, and ruined is he! His wealth will not avail him or that which he gained. He will be burnt in a Fire of blazing flames! And his wife [as well], the carrier of firewood. Around her neck is a rope of [twisted] fiber.

[Sūrah al-Masad 111:1-5]

"May the two hands of Abū Lahab be ruined, and ruined is he!" — This means, "May he perish and be ruined." The first statement ("May the two hands of Abū Lahab be ruined") is a supplication against him, while the second statement ("and ruined is he") is about what will occur to him.

Abū Lahab was a paternal uncle of the Prophet ﷺ and he was from his most severe enemies. He caused the Prophet great harm and insulted him and his religion.

It has been authenticated that the reason for the revelation of this *sūrah* is [the following]:

صَعِدَ النَّبِيُّ صلى الله عليه وسلم الصَّفَا ذَاتَ يَوْمٍ فَقَالَ يَا صَبَاحَاهْ فَاجْتَمَعَتْ إِلَيْهِ قُرَيْشٌ قَالُوا مَا لَكَ قَالَ أَرَأَيْتُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ الْعَدُوَّ يُصَبِّحُكُمْ أَوْ يُمَسِّيكُمْ أَمَا كُنْتُمْ تُصَدِّقُونِي. قَالُوا بَلَى. قَالَ فَإِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ. فَقَالَ أَبُو لَهَبٍ تَبًّا لَكَ أَلِهَذَا جَمَعْتَنَا فَأَنْزَلَ اللَّهُ ﴿ تَبَّتْ يَدَا أَبِي لَهَبٍ ﴾.

One day, the Prophet ﷺ ascended Ṣafā mountain and said, "Be on guard!" All the Quraysh gathered around him and said, "What is the matter?" He said, "Look, if I told you that an enemy is going to attack you in the morning or in the evening, would you

not believe me?" They said, "Yes, we would believe you." He said, "I am a warner to you in the face of a terrible punishment." On that, Abū Lahab said, "May you perish! Is it for this thing that you have gathered us?" So Allāh revealed, "Perish the hands of Abū Lahab!"[19]

"His wealth will not avail him or that which he gained." — The wealth which he amassed, and his children, his trade, and other than that — none of it will help him in front of Allāh at all.

"He will be burnt in a Fire of blazing flames! And his wife [as well]" — He and his wife will burn in the Fire. This *sūrah* was revealed during the lifetime of Abū Lahab and his wife, and this is a great sign and amazing proof of the truthfulness of what the Messenger ﷺ came with. This is information that both of them would die upon disbelief and in opposition to the religion of Allāh ﷻ, and he and his wife both died upon that.

"And his wife" — She is Arwā bint Ḥarb Umm Jamīl.

"The carrier of firewood." — She used to carry the thorns of Sa'dān and other harmful things and place them in the path of the Prophet ﷺ, as she was severe in harming him.

"Around her neck is a rope of [twisted] fiber." — She will be raised to the brink of the Fire with the rope around her neck and then thrown with it to the bottom of the Fire,[20] or she will place the wood on her husband in the Fire while wearing a necklace from this fiber.

Tafsīr Sūrah al-Ikhlāṣ

﴿ قُلْ هُوَ اللَّهُ أَحَدٌ ۝١ اللَّهُ الصَّمَدُ ۝٢ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝٣ وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ ۝٤ ﴾

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[19] *Ṣaḥīḥ al-Bukhārī* 4801

[20] Translator's note: This is mentioned in *Tafsīr Ibn Kathīr*.

Say (O Muḥammad): He is Allāh, (the) One. Allāh aṣ-Ṣamad (the Self-Sufficient Master). He begets not, nor was He begotten, and there is none equal or comparable unto Him.

[Sūrah al-Ikhlāṣ 112:1-4]

This *sūrah*, Sūrah al-Ikhlāṣ, is equivalent to one third of the Qur'ān, as it has been authenticated that the Prophet ﷺ said:

أَيَعْجِزُ أَحَدُكُمْ أَنْ يَقْرَأَ ثُلُثَ الْقُرْآنِ فِي لَيْلَةٍ ". فَشَقَّ ذَلِكَ عَلَيْهِمْ وَقَالُوا أَيُّنَا يُطِيقُ ذَلِكَ يَا رَسُولَ اللَّهِ فَقَالَ "اللَّهُ الْوَاحِدُ الصَّمَدُ ثُلُثُ الْقُرْآنِ."

"Is it difficult for any of you to recite one third of the Qur'ān in one night?" This suggestion was difficult for them, so they said, "Who among us has the power to do so, O Messenger of Allāh?" The Messenger of Allāh replied, " 'Allāh (the) One, aṣ-Ṣamad (the Self-Sufficient Master)' is equal to one third of the Qur'ān."[21]

It is called Sūrah al-Ikhlāṣ (the Chapter of Sincerity) because it is dedicated to clarifying the *tawḥīd* of knowledge. And Sūrah al-Kāfirūn is also called *sūrah al-ikhlāṣ* because it is dedicated to clarifying the *tawḥīd* of action. *Tawḥīd* is of two categories: knowledge and action.

"Say (O Muḥammad): He is Allāh, (the) One." — He is singled out, He has no rival in His names and attributes, no rival in His Lordship, and no rival in His divinity.

"Allāh aṣ-Ṣamad." — "Aṣ-Ṣamad" means complete in His names and attributes, in His greatness and dominance, and in His descriptions. And aṣ-Ṣamad is the One who all the creation turns to, and He tends to all their needs. This is proof that Allāh is free from needing any of His creation, due to the perfection of all His attributes and the perfection of His power. It is also proof that all of creation is in need of Allāh ﷻ; they turn to Him for all their needs, and they are not independent of Him even for the blink of an eye.

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[21] *Ṣaḥīḥ al-Bukhārī* 5015

And due to His oneness and His completeness:

"He begets not, nor was He begotten" — This negates an origin and offspring; He is free from that.

"And there is none equal or comparable unto Him." — He has no example and no rival, and no one who shares His names. He is free from having a likeness, a rival, or a partner.

Tafsīr Sūrah al-Falaq

﴿ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۝١ مِن شَرِّ مَا خَلَقَ ۝٢ وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ ۝٣ وَمِن شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ۝٤ وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ ۝٥ ﴾

Say: I seek refuge with the Lord of the daybreak (Allāh), from the evil of what He has created, from the evil of darkness when it settles, from the evil of witchcraft when they blow in knots, and from the evil of the envier when he envies.

[Sūrah al-Falaq 113:1-5]

"Say: I seek refuge with the Lord of the daybreak (Allāh)" — The daybreak is the morning. This means "I seek refuge with Allāh, the One who splits the morning." It has also been said that it means "the One who splits the seeds."

"From the evil of what He has created" — This means from the evil of every created being that has evil in it, and this is general refuge from all created beings that contain evil.

"From the evil of darkness when it settles" — Meaning, from the night and what is in it: from the vermin and beasts of prey, what is provoked by the devils, and the evil which is stirred.

"From the evil of witchcraft when they blow in knots" — Meaning, from

the magicians who blow in knots until their magic is able to take effect, and it does not have any effect except by the permission of Allāh. Seeking refuge in Allāh from them is proof that magic is real and that it has an effect. Some of it kills, while some of it makes people sick, and some of it separates a man from his wife. I seek refuge in Allāh for us, and I ask Him to protect us all.

"And from the evil of the envier when he envies." — This means from the envy of every envier when it arises. Included in this is the evil eye, because the evil eye only comes from envy.

Tafsīr Sūrah an-Nās

﴿ قُلْ أَعُوذُ بِرَبِّ النَّاسِ ۝ مَلِكِ النَّاسِ ۝ إِلَٰهِ النَّاسِ ۝ مِن شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ۝ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ۝ مِنَ الْجِنَّةِ وَالنَّاسِ ۝ ﴾

Say: I seek refuge with the Lord of mankind (Allāh), the King of mankind, the God of mankind, from the evil of the retreating whisperer, who whispers in the hearts of mankind, from among the *jinn* and mankind.

[Sūrah an-Nās 114:1-6]

"Say: I seek refuge with the Lord of mankind (Allāh), the King of mankind, the God of mankind" — This is seeking refuge in Allāh ﷻ by mentioning His Lordship, His divinity, and His sovereignty. The meanings of these three names (the Lord of mankind, the King of mankind, and the God of mankind) were mentioned in Sūrah al-Fātiḥah. In the opening of the Qur'ān, these names are mentioned as a praise of Allāh, and in the closing of the Qur'ān these names are mentioned as a means of seeking refuge and protection with Him.

"From the evil of the retreating whisperer" — This is the Shayṭān; he

was mentioned with these two attributes. He is the whisperer who whispers in the hearts of mankind, and he is the retreater — when the person mentions Allāh ﷻ, the Shayṭān retreats and distances himself from him. This is an incentive for preserving the remembrance of Allāh; this is the greatest protection a person has from the Shayṭān.

"Who whispers in the heart of mankind" — He throws whispers and evil into the breast of man, including evil thoughts, corrupt *'aqīdah*, and vile understanding.

"From among the jinn and mankind" — Just as the whispers come from the *jinn*, they also come from man.

In summary, the Muslim is required to have concern for the meanings of Allāh's speech. And it is sufficient for the common Muslim to memorize these *suwar* — Sūrah al-Fātiḥah, then from az-Zalzalah to an-Nās. They should give concern to reviewing their meanings and knowing their proofs, such that each time they recite it will be upon understanding, with contemplation, perceiving [the meaning of] the speech.

THE SECOND LESSON
The Pillars of Islām

Shaykh 'Abdul-'Azīz bin Bāz ﷺ *said:*

[The second lesson is] clarifying the five pillars of Islām, and the first and greatest of them is the testimony that nothing has the right to be worshipped except Allāh and that Muḥammad is the Messenger of Allāh (the *shahādah—lā ilāha ill-Allāh, Muḥammad ar-Rasūlullāh,* لا إله إلّا الله محمد الرسول الله). This includes explaining the meaning [of this statement] and clarifying its conditions.

As for the meaning of "nothing has the right to be worshipped," this is the negation of everything worshipped besides Allāh. "Except for Allāh" is the affirmation of the worship of Allāh alone, without partners.



EXPLANATION

Islām has pillars that it is based upon. The pillar is the strongest flank of something, without which it cannot stand. The pillars of Islām are like the columns of a building.

والبيتُ لا يبتنى إلّا بأعمِدةٍ
ولا عِمادَ إذا لم تُرسَ أَوتادُ

The house is not built except upon pillars, and there can be no pillars if it is not anchored by pegs.

Thus the pillars of Islām are its columns and posts, and they are its strongest side which is needed for it to stand.

Islām is submission to Allāh ﷻ with *tawḥīd*. Whoever refuses to submit to Allāh ﷻ is arrogant, and whoever submits to other than Allāh along with Him is a pagan. With this it is known that Islām contradicts two affairs: arrogance and polytheism.

Islām is built upon five pillars which were clarified by the Prophet ﷺ in the *ḥadīth* of Ibn 'Umar ﷺ. He said that the Prophet ﷺ said:

بُنِيَ الإِسْلاَمُ عَلَى خَمْسٍ عَلَى أَنْ يُعْبَدَ اللَّهُ وَيُكْفَرَ بِمَا دُونَهُ وَإِقَامِ الصَّلاَةِ وَإِيتَاءِ الزَّكَاةِ وَحَجِّ الْبَيْتِ وَصَوْمِ رَمَضَانَ.

Islām is built upon five pillars: the testimony that nothing has the right to be worshipped except Allāh and that Muḥammad is the Messenger of Allāh, establishing regular prayer, paying the *zakāh*, performing the Ḥajj, and fasting the month of Ramaḍān.[22]

These are the five pillars of Islām, and that which it needs to be established. The greatest of these pillars and the highest in status is the testimony that nothing has the right to be worshipped except Allāh and that Muḥammad is the Messenger of Allāh ﷺ. This is why the Prophet ﷺ mentioned it first in this *ḥadīth*. He said, "Islām is built upon five pillars: the testimony that nothing has the right to be worshipped except Allāh and that Muḥammad is the Messenger of Allāh..." The two testimonies of faith — the testimony of Allāh's Oneness and the testimony for His Prophet being a Messenger — is the greatest pillar of Islām; rather, it is the foundation of the religion, and the basis upon which it is built.

"None has the right to be worshipped except Allāh" is the greatest statement, without exception. It is the most virtuous and noblest statement, and it is the best form of remembrance. Our Prophet ﷺ said:

أَفْضَلُ الذِّكْرِ لاَ إِلَهَ إِلاَّ اللَّهُ.

The best remembrance is [saying], "Nothing has the right to be

[22] *Ṣaḥīḥ Muslim* 16

worshipped except Allāh."[23]

And the Prophet ﷺ said:

خَيْرُ الدُّعَاءِ دُعَاءُ يَوْمِ عَرَفَةَ وَخَيْرُ مَا قُلْتُ أَنَا وَالنَّبِيُّونَ مِنْ قَبْلِي لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

The best of supplication is the supplication of the Day of 'Arafah, and the best of what I and the prophets before me have said is, "None has the right to be worshipped except Allāh, alone, without partner; to Him belongs all that exists, and to Him belongs the Praise, and He is powerful over all things."[24]

For this reason, Allāh ﷻ said:

﴿ وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ﴾

And We did not send any messenger before you (O Muḥammad) except that We inspired him (saying), "None has the right to be worshipped but I (Allāh), so worship Me."

[Sūrah al-Anbiyā' 21:25]

It was the main focus of the *da'wah* of the messengers, the essence of their message, and the first statement their people heard from them. The first thing they addressed their people with was:

﴿ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَٰهٍ غَيْرُهُ ﴾

Worship Allāh! You have no deity other than Him.

[Sūrah al-A'rāf 7:59]

The Shaykh رحمه الله urged that teaching the two testimonies of faith requires explaining their meanings, along with clarifying the condi-

[23] *Sunan Ibn Mājah* 3800

[24] *Jāmi' at-Tirmidhi* 3585

tions of "nothing has the right to be worshipped except Allāh."

As for the meaning of "nothing has the right to be worshipped except Allāh," the Shaykh رَحِمَهُ ٱللَّهُ mentioned that "nothing has the right to be worshipped" is the negation for everything worshipped besides Allāh, and "except Allāh" is the affirmation for the worship of Allāh alone, without partners.

Thus, it is a statement built upon two great pillars and two strong foundations. There is no *tawḥīd* of Allāh without both of them, the negation and the affirmation. The negation is general, applying to everything that is worshipped other than Allāh سُبْحَانَهُ وَتَعَالَىٰ, whether it is an inanimate object, an animal, vegetation, or other than that. However, the affirmation is specific, affirming that worship in every sense of the word is only for Allāh alone.

Whoever negates but does not affirm is not a person of *tawḥīd*, and whoever affirms but does not negate is not a person of *tawḥīd*. A person will not be from the people of *tawḥīd* except by negation and affirmation. As Allāh سُبْحَانَهُ وَتَعَالَىٰ said:

﴿ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ﴾

And your Lord has decreed that you worship none but Him.

[Sūrah al-Isrā' 17:23]

And Allāh سُبْحَانَهُ وَتَعَالَىٰ said:

﴿ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ﴾

And they were not commanded except to worship Allāh, [being] sincere to Him in religion.

[Sūrah al-Bayyinah 98:5]

And Allāh سُبْحَانَهُ وَتَعَالَىٰ said:

﴿ أَلَا لِلَّهِ الدِّينُ الْخَالِصُ ﴾

Surely, the religion is for Allāh only.

[Sūrah az-Zumar 39:3]

And Allāh سُبْحَانَهُ وَتَعَالَى said:

﴿ وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ﴾

Worship Allāh and associate nothing with Him.

[Sūrah an-Nisā' 4:36]

And Allāh سُبْحَانَهُ وَتَعَالَى said, narrating the statement of His prophet Ibrāhīm عَلَيْهِ السَّلَامُ:

﴿ إِنَّنِي بَرَاءٌ مِّمَّا تَعْبُدُونَ ﴿٢٦﴾ إِلَّا الَّذِي فَطَرَنِي ﴿٢٧﴾ ﴾

"Verily, I am innocent of what you worship, except for He who created me."

[Sūrah az-Zukhruf 43:26-27]

And He said:

﴿ وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ ﴾

And verily, We have sent among every *ummah* (community, nation) a messenger (proclaiming), "Worship Allāh (alone), and avoid (or keep away from) *aṭ-ṭāghūt* (all false deities)."

[Sūrah an-Nahl 16:36]

And Allāh سُبْحَانَهُ وَتَعَالَى said:

﴿ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى ﴾

Whoever disbelieves in *aṭ-ṭāghūt* and believes in Allāh has grasped the most trustworthy handhold that will never break.

[Sūrah al-Baqarah 2:256]

"The trustworthy handhold" means the statement "nothing has the right to be worshipped except Allāh." *Tawḥīd* is to disbelieve in the *ṭāghūt* (all false deities) and to believe in Allāh.

This is the significance of the statement of *tawḥīd,* "Nothing has the right to be worshipped except Allāh." Therefore, it is not a statement which doesn't have any meaning or significance; rather, it is a statement containing the greatest meaning, the noblest intent, and the most virtuous and greatest goal, which is the *tawḥīd* of Allāh ﷻ.

The slave will not be a person of *tawḥīd* except by actualizing that which is indicated by the statement "nothing has the right to be worshipped except Allāh." This includes negating worship for everything other than Allāh ﷻ, and affirming worship in every sense of the word for Allāh alone. For this reason, if someone says, "Nothing has the right to be worshipped except Allāh" truthfully, he will not supplicate to anyone other than Allāh, nor will he seek rain or aid from, place his trust in, seek help from, sacrifice an animal to, or vow to anyone other than Allāh. And he will not direct any aspect of worship to anyone other than Allāh alone.

﴿ قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾ لَا شَرِيكَ لَهُ وَبِذَٰلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿١٦٣﴾ ﴾

Say: Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allāh, Lord of all that exists. He has no partner. And of this I have been commanded, and I am the first of the Muslims.

[Sūrah al-An'ām 6:162-163]

With this, it becomes known that merely saying this statement is not sufficient — rather, it is a must to have knowledge of its meaning and to understand its significance. It is also a must to actualize its purpose and intent of singling out Allāh with oneness and making the religion sincerely for Him.

As for a person saying, "Nothing has the right to be worshipped except Allāh," and then invalidating it by his statements or actions, such as him supplicating to other than Allāh, then this negates the statement "nothing has the right to be worshipped except Allāh." For example, [him saying], "Help me, so-and-so!" or, "Send down rain, so-and-so!" or, "I seek refuge in you, so-and-so!" or, "I sacrifice for you, so-and-so!" The statement "nothing has the right to be worshipped except Allāh" only benefits the one who says it while knowing its meaning and who actualizes what it entails, establishes its purpose and intent (which is *tawḥīd*), and makes the religion sincere for Allāh ﷻ.

The pagans whom the Messenger of Allāh ﷺ was sent to understood the meaning of "nothing has the right to be worshipped except Allāh," but they were too arrogant to say it.

﴿ إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَٰهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ ﴿٣٥﴾ وَيَقُولُونَ أَئِنَّا لَتَارِكُو آلِهَتِنَا لِشَاعِرٍ مَّجْنُونٍ ﴿٣٦﴾ ﴾

Truly, when it was said to them, *"Lā ilāha ill-Allāh"* (none has the right to be worshipped except Allāh), they puffed themselves up with pride (i.e. they denied it). And they said, "Are we going to abandon our gods for a mad poet?"

[Sūrah aṣ-Ṣāffāt 37:35-36]

They understood that this statement meant they were supposed to leave their gods and that it nullified their worship of other than Allāh. For this reason, they said:

﴿ أَجَعَلَ الْآلِهَةَ إِلَٰهًا وَاحِدًا إِنَّ هَٰذَا لَشَيْءٌ عُجَابٌ ﴾

"Has he made the gods (all) into one God? Verily, this is a curious thing!"

[Sūrah Ṣād 38:5]

They viewed this affair as extremely strange. Then they began to

advise each other to be patient upon worshipping their gods:

﴿ وَانطَلَقَ الْمَلَأُ مِنْهُمْ أَنِ امْشُوا وَاصْبِرُوا عَلَىٰ آلِهَتِكُمْ ۖ إِنَّ هَٰذَا لَشَيْءٌ يُرَادُ ﴾

And the leaders among them went about (saying), "Go on, and remain constant to your gods! Verily, this is a thing designed (against you)!"

[Sūrah Ṣād 38:6]

They rejoiced among each other for their patience:

﴿ إِنْ كَادَ لَيُضِلُّنَا عَنْ آلِهَتِنَا لَوْلَا أَنْ صَبَرْنَا عَلَيْهَا ﴾

"He would have nearly misled us from our gods, had it not been that we were patient and constant in their worship!"

[Sūrah al-Furqān 25:42]

[Meaning], "If we did not adorn ourselves with patience, he was about to lead us astray from worshipping our gods."

Therefore, they understood the meaning of the statement "nothing has the right to be worshipped except Allāh." They knew it meant making worship sincerely for Allāh ﷻ and disbelieving in everything that is worshipped besides Him. They understood that it meant the worship of anything besides Allāh is false and that it is obligatory to disbelieve in it.

﴿ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ ﴾

Whoever disbelieves in *aṭ-ṭāghūt* and believes in Allāh has grasped the most trustworthy handhold that will never break.

[Sūrah al-Baqarah 2:256]

This means to grasp onto the statement "nothing has the right to

be worshipped except Allāh."

This is in contrast to the pagans of later days, as they are not too arrogant to pronounce the statement of *tawḥīd;* rather, they repeat it constantly, but they negate it with their statements and actions. They supplicate to the dead in their graves, seeking help and refuge from them, asking them to remove their hardships and fulfill their needs, sacrificing and vowing to them, and other than that. So what will it benefit them to pronounce the *shahādah*?!

In summary, the statement "nothing has the right to be worshipped except Allāh" will only benefit the person who says it while actualizing what it entails. As the Shaykh said, "It is the negation of everything worshipped besides Allāh, and the affirmation of the worship of Allāh alone, without partners."

So the person supplicates to, seeks aids from, places his trust in, sacrifices to, and vows to only Allāh, and he does not direct any aspect of worship to anyone other than Allāh ﷻ.

The Conditions of "Lā Ilāha Ill-Allāh"

The Shaykh رحمه الله *said:*

As for the conditions of the statement "nothing has the right to be worshipped except Allāh," they are:

1) Knowledge which negates ignorance

2) Certainty which negates doubt

3) Sincerity which negates *shirk*

4) Truthfulness which negates untruthfulness

5) Love which negates hate

6) Compliance which negates refusal

7) Acceptance which opposes rejection

8) And disbelief in that which is worshipped besides Allāh

EXPLANATION

The Shaykh رحمه الله said, "As for the conditions of the statement 'nothing has the right to be worshipped except Allāh,' they are..." and he mentioned them, and they are eight conditions.

If someone says, "From where did you get these conditions?" the response is that they are taken from the same source as the conditions of the prayer, as well as the conditions for Ḥajj and other acts of worship. Just as the prayer, Ḥajj, *zakāh,* and other acts of worship have conditions which must be met for them to be accepted, likewise the statement "nothing has the right to be worshipped except Allāh" will not be accepted by the one who says it unless its conditions are met. These conditions are known by exploring the Qur'ān and examining the speech of Allāh and the speech of His Messenger ﷺ.

It was said to Wahb bin Munabbih رحمه الله, "Isn't the statement 'nothing has the right to be worshipped except Allāh' the key to Paradise?" He responded, "Of course, but every key has ridges. If you bring a key with ridges, it will open for you, but if you don't, then it will not open."[25]

With that, he alluded to its conditions, guidelines, and restrictions that appear in the Book of Allāh and the Sunnah of His Prophet ﷺ.

If someone says that the mere utterance of the statement "nothing has the right to be worshipped except Allāh" will benefit the person, and that it will be accepted without guidelines and conditions, then the response to this is that this would mean the hypocrites would benefit from uttering it.

[25] Mentioned by al-Bukhāri in the chapter *Funeral Prayers.*

﴿ إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ ﴾

When the hypocrites come to you (O Muḥammad), they say, "We bear witness that you are indeed the Messenger of Allāh."

[Sūrah al-Munāfiqūn 63:1]

﴿ وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا ﴾

And when they meet those who believe, they say, "We believe."

[Sūrah al-Baqarah 2:14]

No one would say the hypocrites will benefit from saying this statement. So the statement "nothing has the right to be worshipped except Allāh" is not accepted from the one who merely utters it; rather, it is a must that he complies with its conditions and guidelines derived from the Book and the Sunnah.

It has been narrated that it was said to Ḥasan al-Baṣri, "The people say that the person who says, 'Nothing has the right to be worshipped except Allāh,' will enter Paradise." He responded, "Whoever says, 'Nothing has the right to be worshipped except Allāh,' and fulfills its rights and obligations will enter Paradise."

The First Condition

The Shaykh ﷺ said, "As for its conditions, they are: knowledge which negates ignorance..."

This is to have knowledge of the statement's meaning of negation and affirmation, and the reality of what it entails of the *tawḥīd* of Allāh ﷻ and singling Him out with worship, making the religion sincerely for Him, and disbelieving in everything worshipped besides Him. There are many verses that explain the meaning of "nothing has the right to worshipped except Allāh," such as the statement of Allāh:

﴿ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَٰهٍ غَيْرُهُ ﴾

Worship Allāh; you have no deity other than Him.

[Sūrah al-A'rāf 7:59]

And His statement:

﴿ وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ﴾

Worship Allāh and associate nothing with Him.

[Sūrah an-Nisā' 4:36]

And His statement:

﴿ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ﴾

And they were not commanded except to worship Allāh, [being] sincere to Him in religion.

[Sūrah al-Bayyinah 98:5]

"Knowledge which negates ignorance" means correct knowledge, with a sound understanding that removes the person from ignorance of this statement. If someone utters this statement without knowledge of its meaning and what it entails, then he will not benefit from it. Allāh ﷻ said:

﴿ فَاعْلَمْ أَنَّهُ لَا إِلَٰهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ﴾

So know (O Muḥammad) that *"lā ilāha ill-Allāh"* **(nothing has the right to be worshipped except Allāh), and ask forgiveness for your sin, and also for (the sin of) the believing men and believing women.**

[Sūrah Muḥammad 47:19]

He began with knowledge because it is the foundation. Allāh ﷻ said:

﴿ إِلَّا مَن شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ ﴾

Except those who bear witness to the truth while they know.

[Sūrah az-Zukhruf 43:86]

The scholars of *tafsīr* have said that "except those who bear witness to the truth" means the statement "nothing has the right to be worshipped except Allāh," and "while they know" means they know the meaning of that which they are bearing witness to. Our Prophet ﷺ said:

مَنْ مَاتَ وَهُوَ يَعْلَمُ أَنَّهُ لاَ إِلَهَ إِلاَّ اللَّهُ دَخَلَ الْجَنَّةَ.

Whoever dies knowing that nothing has the right to be worshipped except Allāh will enter Paradise.[26]

Thus, he made it a condition to have knowledge.

The Second Condition

Certainty, which negates doubt and uncertainty.

Certainty is the completeness and perfection of knowledge. Allāh ﷻ said:

﴿ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا ﴾

The believers are only the ones who have believed in Allāh and His Messenger and then doubt not.

[Sūrah al-Ḥujurāt 49:15]

They are certain and they do not doubt. *Īmān* and *tawḥīd* must contain certainty, as well as truthful, correct *'aqīdah*, and the heart is connected to this. If the person waivers and has doubt, it will not be accepted from him. Our Prophet ﷺ said:

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[26] *Ṣaḥīḥ Muslim* 26

أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَنِّي رَسُولُ اللَّهِ لاَ يَلْقَى اللَّهَ بِهِمَا عَبْدٌ غَيْرَ شَاكٍّ فِيهِمَا إِلاَّ دَخَلَ الْجَنَّةَ.

I bear witness that nothing has the right to be worshipped except Allāh and I am the Messenger of Allāh. Whoever meets Allāh with these two statements, without doubting in them, will enter Paradise.[27]

Thus, he made certainty a condition, and it negates doubt. And in another *ḥadīth,* the Prophet ﷺ said:

مَنْ لَقِيتُ مِنْ وَرَاءِ هَذَا الْحَائِطِ يَشْهَدُ أَنْ لا إِلَهَ إِلا اللَّهُ مُسْتَيْقِنًا بِهِ قَلْبُهُ بَشِّرْتُهُ بِالْجَنَّةِ.

Whoever you encounter behind this wall who bears witness that nothing has the right to be worshipped except Allāh with certainty in his heart, give him glad tidings of Paradise.[28]

It is a must that this statement originates from a heart that is certain, which does not waiver or doubt. If the person doubts or waivers, then it will not be accepted from him, regardless of how many times he says it.

The Third Condition

Sincerity, which negates *shirk* and showing off.

As Allāh ﷻ said:

﴿ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ﴾

And they were not commanded except to worship Allāh, [being] sincere to Him in religion.

[Sūrah al-Bayyinah 98:5]

And Allāh ﷻ said:

[27] *Ṣaḥīḥ Muslim* 27

[28] *Ṣaḥīḥ Muslim* 31

﴿ أَلَا لِلَّهِ الدِّينُ الْخَالِصُ ﴾

Surely, the religion is for Allāh only.

[Sūrah az-Zumar 39:3]

Our Prophet ﷺ said:

أَسْعَدُ النَّاسِ بِشَفَاعَتِكَ يَوْمَ الْقِيَامَةِ مَن قَالَ: لَا إِلَهَ إِلَّا اللهُ خَالِصاً مِنْ قَلْبِهِ.

The most fortunate of the people by way of my intercession on the Day of Standing will be the one who says *"lā ilāha ill-Allāh"* **(nothing has the right to be worshipped except Allāh) sincerely from his heart.**[29]

Thus the Prophet ﷺ made sincerity a condition; this statement must come from a heart which is sincere to Allāh. He only desires Allāh by this statement and his acts of worship.

﴿ أَلَا لِلَّهِ الدِّينُ الْخَالِصُ ﴾

Surely, the religion is for Allāh only.

[Sūrah az-Zumar 39:3]

Sincerity is that which is pure and unadulterated, containing no impurities of *shirk*, showing off, or the likes.

As for the meaning of "sincere" or "pure" (*khāliṣ*, خالِص) in the language, ponder the statement of Allāh ﷻ:

﴿ وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً نُسْقِيكُمْ مِمَّا فِي بُطُونِهِ مِنْ بَيْنِ فَرْثٍ وَدَمٍ لَبَنًا خَالِصًا سَائِغًا لِلشَّارِبِينَ ﴾

And verily! In the cattle, there is a lesson for you. We give you to drink of that which is in their bellies, from between excretions and blood, pure milk, palatable to the drinkers.

[Sūrah an-Nahl 16:66]

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[29] *Ṣaḥīḥ al-Bukhārī* 99

Khāliṣ means pure and unadulterated, free from the impurities of blood and excretions. Even though [the milk] exits from between blood and excretions, it comes out pure and uncontaminated.

Sincerity in the worship of Allāh, the Lord of all that exists, is for the worship to be pure and unadulterated. The person only desires Allāh by way of his worship. If he associates partners with Allāh in his worship, it is not pure and it will not be accepted. For this reason, Allāh said in the Ḥadīth Qudsi:

أَنَا أَغْنَى الشُّرَكَاءِ عَنْ الشِّرْكِ مَنْ عَمِلَ عَمَلاً أَشْرَكَ فِيهِ مَعِي غَيْرِي تَرَكْتُهُ وَشِرْكَهُ.

I am so Self-Sufficient that I am in no need of having an associate. Thus, he who does an action for someone else's sake as well as Mine, I will have that action renounced by Me to him whom he associated with Me.[30]

The place and source of sincerity is the heart, so the author رَحِمَهُ ٱللَّهُ said "sincerely from his heart."

The Fourth Condition

Truthfulness, which negates untruthfulness.

This is for the person to say it truthfully from his heart, as it says in the *ḥadīth* of the Messenger of Allāh ﷺ:

مَا مِنْ أَحَدٍ يَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ صِدْقًا مِنْ قَلْبِهِ إِلاَّ حَرَّمَهُ اللَّهُ عَلَى النَّارِ.

There is no one who testifies that nothing has the right to be worshipped except Allāh and that Muḥammad is the Messenger of Allāh, sincerely from his heart, except that Allāh will make the Fire impermissible for him.[31]

Thus the Prophet ﷺ made it a condition that this statement is

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[30] *Ṣaḥīḥ Muslim* 1616

[31] *Ṣaḥīḥ al-Bukhārī* 128

sincere, and sincerity means that what he says with his tongue is the same in his heart. As for the one who says it with his tongue without believing in what it entails in his heart, then this person is a hypocrite. For this reason, Allāh ﷻ said:

﴿ إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ ﴾

When the hypocrites come to you (O Muḥammad), they say, "We bear witness that you are indeed the Messenger of Allāh."

[Sūrah al-Munāfiqūn 63:1]

This means the statement on their tongues is a lie, and they do not believe it in their hearts. Thus, whoever says it with his tongue only while his heart does not believe in what it entails is a liar, and this statement will not be accepted from him.

The Fifth Condition

Love, which negates hate. The person who says this statement must love Allāh ﷻ and His Messenger ﷺ, the religion of Islām, and the Muslims who establish the commands of Allāh and observe the limits set by Him. They must hate what opposes the statement "nothing has the right to be worshipped except Allāh" and what negates it, including *shirk* and *kufr*.

From the proof that love is a condition is what Allāh ﷻ said concerning the disbelievers and the pagans:

﴿ وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ ﴾

And of mankind are some who take (for worship) others besides Allāh as rivals (to Allāh). They love them as they love Allāh. But those who believe love Allāh more (than anything else).

[Sūrah al-Baqarah 2:165]

This is because the love the believers have for Allāh ﷻ is pure love; as for the polytheist's love for Allāh, then they love other than Him equally. For this reason, when they enter the Fire on the Day of Judgement they will say:

﴿ تَاللَّهِ إِن كُنَّا لَفِي ضَلَالٍ مُّبِينٍ ﴿٩٧﴾ إِذْ نُسَوِّيكُم بِرَبِّ الْعَالَمِينَ ﴿٩٨﴾ ﴾

"By Allāh, we were truly in a manifest error, when we held you (false gods) as equals (in worship) with the Lord of all that exists."

[Sūrah ash-Shu'arā' 26:97-98]

Thus the statement "nothing has the right to be worshipped except Allāh" will only benefit a person when it originates from love of Allāh ﷻ, of this great statement, and of what it entails, including *tawḥīd*, making the religion sincerely for Allāh, and loving the people of and actions of *tawḥīd*.

From the great *du'ā'* narrated from our Prophet ﷺ is his statement:

أسألك حبك وحب من يحبك وحب عمل يقربني إلى حبك.

I ask You for Your love, and the love of those who love You, and love of the actions that will draw me close to Your love.[32]

And in the *ḥadīth* of Anas ﷺ, the Prophet ﷺ said:

ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ حَلَاوَةَ الإِيمَانِ أَنْ يَكُونَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَأَنْ يُحِبَّ الْمَرْءَ لاَ يُحِبُّهُ إِلاَّ لِلَّهِ، وَأَنْ يَكْرَهَ أَنْ يَعُودَ فِي الْكُفْرِ كَمَا يَكْرَهُ أَنْ يُقْذَفَ فِي النَّارِ.

There are three things which, if a person finds them, he has found the sweetness of faith: when Allāh and His Messenger are dearer to him than all else, when he loves a person for no other reason than the sake of Allāh, and when he hates to return to ***kufr***

[32] *Musnad Imām Aḥmad* 22190

after Allāh has saved him from it the same way he would hate to be thrown into fire.[33]

These are three affairs: the foundation, the subsidiary matters, and negating what opposes them. The foundation is love of Allāh ﷻ, the subsidiary matter is to love what Allāh loves, and negating what opposes them is to hate to return to *kufr* after Allāh has saved him from it, the same way he would hate to be thrown into fire.

The Sixth Condition

Compliance, which negates refusal.

Compliance is submission and obedience to the command of Allāh ﷻ. So the statement "nothing has the right to be worshipped except Allāh" means that the slave submits to Allāh ﷻ, complies with His legislation, and obeys His commands. For this reason, Allāh said:

﴿ وَمَنْ يُسْلِمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى ﴾

And whoever submits his face to Allāh while he is a doer of good has grasped the most trustworthy handhold.

[Sūrah Luqmān 31:22]

"The most trustworthy handhold" is the statement "nothing has the right to be worshipped except Allāh." And Allāh ﷻ said:

﴿ وَأَنِيبُوا إِلَى رَبِّكُمْ وَأَسْلِمُوا لَهُ ﴾

And return [in repentance] to your Lord and submit to Him.

[Sūrah az-Zumar 39:54]

This means to comply with and obey His commands. Therefore,

[33] *Ṣaḥīḥ al-Bukhārī* 16

those who say "nothing has the right to be worshipped except Allāh" truthfully are those who submit to Allāh with compliance and obedience, following His commands.

The Seventh Condition

Acceptance, which opposes rejection.

This means to accept this statement and what it entails, including the *tawḥīd* of Allāh and making the religion sincerely for Him. Allāh ﷻ said about the condition of the pagans:

﴿ إِنَّهُمْ كَانُوٓا إِذَا قِيلَ لَهُمْ لَآ إِلَٰهَ إِلَّا ٱللَّهُ يَسْتَكْبِرُونَ ۝٣٥ وَيَقُولُونَ أَئِنَّا لَتَارِكُوٓا ءَالِهَتِنَا لِشَاعِرٍ مَّجْنُونٍ ۝٣٦ ﴾

Truly, when it was said to them, *"Lā ilāha ill-Allāh"* (nothing has the right to be worshipped except Allāh), they puffed themselves up with pride. And (they) said, "Are we going to abandon our gods for the sake of a mad poet?"

[Sūrah aṣ-Ṣāffāt 37:35-36]

He mentioned that they refused to say "nothing has the right to be worshipped except Allāh," and they refused to accept what this statement entails from the *tawḥīd* of Allāh and making the religion sincerely for Him.

The Eighth Condition

Disbelieving in that which is worshipped besides Allāh.

As Allāh ﷻ said:

﴿ فَمَن يَكْفُرْ بِٱلطَّٰغُوتِ وَيُؤْمِنۢ بِٱللَّهِ فَقَدِ ٱسْتَمْسَكَ بِٱلْعُرْوَةِ ٱلْوُثْقَىٰ ﴾

Whoever disbelieves in *aṭ-ṭāghūt* and believes in

Allāh has grasped the most trustworthy handhold that will never break.

[Sūrah al-Baqarah 2:256]

The Prophet ﷺ said:

مَنْ قَالَ لاَ إِلَهَ إِلاَّ اللَّهُ وَكَفَرَ بِمَا يُعْبَدُ مِنْ دُونِ اللَّهِ حَرُمَ مَالُهُ وَدَمُهُ.

Whoever says, "Nothing has the right to be worshipped except Allāh" and disbelieves in what is worshipped besides Allāh, then his wealth and life are sacred.[34]

These are the required guidelines for the acceptance of the statement "nothing has the right to be worshipped except Allāh." The individual must disbelieve in what is worshipped besides Allāh, and he must disavow himself from *shirk* and its people.

﴿ إِنَّنِي بَرَاءٌ مِّمَّا تَعْبُدُونَ ۝٢٦ إِلَّا الَّذِي فَطَرَنِي ۝٢٧ ﴾

Verily, I am innocent of what you worship, except for He who created me.

[Sūrah az-Zukhruf 43:26-27]

﴿ قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَآءُ مِنكُمْ وَمِمَّا تَعْبُدُونَ مِن دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحْدَهُ ﴾

Indeed there has been an excellent example for you in Ibrāhīm and those with him, when they said to their people, "Verily, we are free from you and whatever you worship besides Allāh; we have rejected you, and there has started between us and you hostility and hatred forever, until you believe

[34] *Ṣaḥīḥ Muslim* 23

in Allāh alone.

[Sūrah al-Mumtaḥanah 60:4]

The Shaykh رحمه الله *said:*

These conditions have been collected in two lines of poetry:

عِلمٌ يقينٌ وإخلاصٌ وصدقُك مَعْ
محبَّةٍ وانقيادٍ والقبولُ لها

Knowledge, certainty, sincerity, and your truthfulness with love, compliance, and acceptance of it.

وزِيدَ ثامِنُها الكفرانُ منك بما
سوى الإله من الأشياء قد أُلِّها

And an eighth one is added, and it is for you to disbelieve in those things which are deified besides the true God.


EXPLANATION

These are the conditions of the statement "nothing has the right to be worshipped except Allāh." There are some scholars who only count the seven conditions, and they consider the eighth condition, which is extra, to be in the heart.

From the scholars who placed these conditions in lines of poetry is Shaykh Ḥāfiẓ al-Ḥakami رحمه الله in *Sullam al-Waṣūl.* He said:

وبشروطٍ سبعةٍ قد قيِّدَتْ
وفي نصوص الوحي حقًّا وردتْ

The conditions have been confined to seven, and they have been mentioned in truth in the text of revelation.

فإنَّهُ لَمْ ينتَفِع قائلُها
بالنُّطقِ إلَّا حيثُ يَستَكمِلُها

The person who says it with his tongue will not benefit from it unless he fulfills its conditions.

العلمُ واليقينُ والقَبولُ
والانقيادُ فادْرِ ما أقولُ

Knowledge, certainty, acceptance, submission; understand what I say.

والصِّدقُ والإخلاصُ والمَحَبَّهْ
وفَّقَكَ اللهُ لِمَا أَحبَّهْ

And truthfulness, sincerity, and love; may Allāh guide you to what He loves.

He explained it in his book *Ma'ārij al-Qubūl Sharḥ Manẓūmah Sullam al-Waṣūl.* This book has been printed, and I advise you to pay attention to it and benefit from it. It is a tremendous book in this subject. The author did well with this book and gathered the proofs from the Book of Allāh and the Sunnah of His Messenger ﷺ, to clarify the *'aqīdah* and the foundations of the religion.

The Conditions of "Muḥammad is the Messenger of Allāh"

The Shaykh رحمه الله *said:*

In addition to this is the explanation of the testimony that Muḥammad is the Messenger of Allāh. This testimony necessitates believing in everything he informed us of, obeying what he commanded us with, avoiding what he prohibited us from, and

only worshipping Allāh by what Allāh ﷻ and His Messenger ﷺ legislated.



EXPLANATION

This is regarding the testimony that the Prophet ﷺ received the Message. This testimony is coupled with the testimony to the oneness of Allāh, and this is from the greatest honors for the Prophet ﷺ. This elevates his status, because Allāh ﷻ has connected the testimony for His oneness with the testimony that Muḥammad is the Messenger. The testimony that nothing has the right to be worshipped except Allāh is not accepted without the testimony that Muḥammad is the Messenger of Allāh. The testimony that Muḥammad is the Messenger of Allāh is a testimony for the Message he was sent with. Allāh ﷻ said:

﴿ وَمَا أَرْسَلْنَا مِن رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ ﴾

And We did not send any messenger except to be obeyed by the permission of Allāh.

[Sūrah an-Nisā' 4:64]

This is the purpose for sending the messengers: so they can be obeyed. It is not sufficient to say, "I bear witness that he is the Messenger of Allāh"; rather, it is a must that this testimony contains obedience to the Messenger, fulfilling his commands, avoiding his prohibitions, and believing in what he informed us of.

This is why the author said, "This testimony necessitates believing in everything he informed us of, obeying what he commanded us with, avoiding what he prohibited us from, and only worshipping Allāh by what Allāh ﷻ and His Messenger ﷺ legislated." This is how the testimony that Muḥammad is the Messenger of Allāh is actualized. It is for the person to obey the Messenger ﷺ in what he commands, to avoid what he has prohibited, and to believe in what he has informed us of. This is because the Prophet ﷺ came with three affairs: commands, prohibitions, and information. So the

one who testifies that he is the Messenger believes in what he has informed us of, obeys his commands, and avoids his prohibitions.

Therefore, the testimony that Muḥammad is the Messenger of Allāh entails following the Messenger ﷺ, just as the testimony that nothing has the right to be worshipped except Allāh entails actualizing *tawḥīd* and making the religion sincerely for Allāh ﷻ. The person will not be from those who truthfully and sincerely bear witness that Muḥammad is the Messenger of Allāh except if they actualize the affairs necessitated by the testimony of faith (the *shahādah)*, including obeying the Messenger in his commands and prohibitions and believing in everything he informed us of, and only worshipping Allāh by what He has legislated, meaning that which the Messenger has given us.

He ﷺ is a messenger, and the mission of the messenger is to convey the Message of the One who sent him.

﴿ وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ ﴾

The messenger's duty is only to convey (the message) in a clear way.

[Sūrah an-Nūr 24:54]

And surely, he conveyed the Message in a clear way. He did not leave any good except that he directed his *ummah* to it, nor any evil except that he warned them from it. May Allāh exalt his mention and bestow blessings upon him. The Message comes from Allāh, the messengers convey it, and it is upon us to submit to it.

So let whoever says, "I bear witness that Muḥammad is the Messenger of Allāh," submit to everything the Messenger came with.

﴿ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ﴾

And whatsoever the Messenger (Muḥammad) gives you, take it, and whatsoever he forbids you

from, abstain (from it).

[Sūrah al-Ḥashr 59:7]

﴿ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴾

But no, by your Lord, they can have no faith, until they make you (O Muḥammad) judge in all disputes between them, and find in themselves no resistance to your decisions, and accept (them) with full submission.

[Sūrah an-Nisā' 4:65]

﴿ وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ﴾

It is not for a believer, man or woman, when Allāh and His Messenger have decreed a matter, that they should have any option in their decision.

[Sūrah al-Aḥzāb 33:36]

And [the one who makes this testimony] must obey [the Messenger's] commands, because obedience to him is obedience to Allāh.

﴿ مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ ﴾

He who obeys the Messenger (Muḥammad) has indeed obeyed Allāh.

[Sūrah an-Nisā' 4:80]

﴿ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ ﴾

Say (O Muḥammad, to mankind): If you (really) love Allāh, then follow me; Allāh will love you.

[Sūrah Āli 'Imrān 3:31]

This verse is called "the verse of the test" (*al-miḥnah*). Whoever

claims to love Allāh ﷻ, then let him test himself with that which is proof of his truthfulness.

The author رحمه الله said, "And only worshipping Allāh by what Allāh ﷻ and His Messenger ﷺ legislated." The person does not worship Allāh with his desires or through innovations. For this reason, there are numerous narrations of the Prophet ﷺ warning against and prohibiting innovations. From the greatest narrations, which the scholars consider to be from the foundation of Islām, is the statement of the Prophet ﷺ:

مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ.

Whoever introduces into this affair of ours that which is not from it will have it rejected.[35]

And in another narration he said:

مَن عَمِلَ عَمَلًا لَيسَ عَلَيهِ أَمرُنَا فَهُوَ رَدٌّ.

Whoever does an action that is not from this affair of ours will have it rejected.[36]

This means it will be rejected back to its owner, and it will not be accepted from him. When the Prophet ﷺ would deliver a sermon to the people, he would say:

أَمَّا بَعْدُ، فَإِنَّ خَيرَ الْحَدِيثِ كِتَابُ اللَّهِ، وَخَيرُ الْهَدْيِ هَدْيُ مُحَمَّدٍ، وَشَرَّ الْأُمُورِ مُحْدَثَاتُهَا، وَكُلَّ بِدْعَةٍ ضَلَالَةٌ.

As to what follows: Verily the best speech is the Book of Allāh, the best guidance is the guidance of Muḥammad, and the worst of all affairs are the newly invented matters, and every innovation is astray.[37]

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[35] *Ṣaḥīḥ al-Bukhārī* 2697

[36] *Ṣaḥīḥ Muslim* 1718

[37] *Ṣaḥīḥ Muslim* 867

And he said in the *ḥadīth* of al-'Irbāḍ ﷺ:

فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ فَسَيَرَى اخْتِلَافًا كَثِيرًا، فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ، عَضُّوا عَلَيْهَا بِالنَّوَاجِذِ، وَإِيَّاكُمْ وَمُحْدَثَاتِ الْأُمُورِ؛ فَإِنَّ كُلَّ بِدْعَةٍ ضَلَالَةٌ.

Verily, he among you who lives long will see great controversy, so you must keep to my Sunnah and to the *sunnah* of the *khulafā' ar-rāshidīn* (the rightly-guided caliphs), those who guide to the right way. Cling to it stubbornly [literally: with your molar teeth]. Beware of newly invented matters [in the religion], for verily every *bid'ah* (innovation) is misguidance.[38]

The narrations with similar meanings are numerous.

The two testimonies of faith are what the religion is built upon. The statement "nothing has the right to be worshipped except Allāh" is sincerity in the religion, while the statement "Muḥammad is the Messenger of Allāh" entails following the Messenger, and the religion is only built upon sincerity to Allāh ﷻ and following the Messenger ﷺ.

Fuḍayl bin 'Iyāḍ said about the statement of Allāh ﷻ:

﴿ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ﴾

...that He may test which of you is best in deed...

[Sūrah al-Mulk 67:2]

that it means [those deeds] which are most sincere and most correct. It was said to him, "O Abū 'Ali, what is most sincere and most correct?" He said, "If the action is sincere but not correct, it will not be accepted, and if it is correct but not sincere, it will not be accepted. It will not be accepted until it is both sincere and correct. Sincerity is what is done for Allāh, and correctness is what

[38] *Musnad Imām Aḥmad* 17144

is done in accordance with the Sunnah."[39]

Sincerity is that which is done for Allāh ﷻ, and this is proven by the statement "nothing has the right to be worshipped except Allāh." Correctness is what is upon the Sunnah, and this is proven by the statement "Muḥammad is the Messenger of Allāh." The religion is built upon these two statements, and the first and last of mankind will be questioned about them:

- "What did you worship?" The answer to this question is, "Nothing has the right to be worshipped except Allāh."
- "How did you respond to the messengers?" The answer to this question is, "Muḥammad is the Messenger of Allāh."

The first statement is sincerity while the second statement is following the Messenger.

The Second Pillar of Islām: The Prayer

The author رحمه الله *said:*

Then he explains to the student the remaining five pillars of Islām, and they are: the prayer, *zakāh*, fasting the month of Ramaḍān, and making Ḥajj to the Sacred House for those who have the ability to do so.



EXPLANATION

The pillars of Islām are explained according to their importance, and some of the rulings pertaining to them are explained. The prayer is the second pillar of Islām, and it is the greatest pillar after *tawḥīd*. It is the proof of the truthfulness of the *īmān* (faith) of a person, as the Prophet ﷺ said when the prayer was mentioned in his presence:

[39] Collected by Ibn Abī ad-Dunyā in *al-Ikhlāṣ wan-Niyyah* (22)

من حافظ عليها كانت له نوراً وبرهاناً ونجاة يوم القيامة، ومن لم يحافظ عليها لم يكن له نور ولا برهان ولا نجاة، وحشر يوم القيامة مع فرعون وهامان وقارون وأبي بن خلف.

Whoever preserves it will have a light, a proof, and safety on the Day of Judgment. And whoever does not preserve it will not have a light, a proof, or safety, and he will be resurrected on the Day of Judgment with Pharaoh, Qārūn, and Abī bin Khalf.[40]

Therefore, the prayer is a proof, meaning it is proof that the person has true faith. Allāh ﷻ said:

﴿ إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ ﴾

The *masājid* of Allāh are to be maintained only by those who believe in Allāh and the Last Day and establish the prayer.

[Sūrah at-Tawbah 9:18]

And there comes a narration from the Prophet ﷺ:

الْعَهْدُ الَّذِي بَيْنَنَا وَبَيْنَهُمُ الصَّلَاةُ فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ.

The covenant that distinguishes between us and them is the prayer, so whoever leaves it has committed *kufr*.[41]

The status of the prayer in Islām is great. It is the first thing the person will be questioned about on the Day of Judgment. If it is accepted, he will succeed and prosper. If it is rejected, he will face ruin and destruction.[42]

There are many texts in the Qur'ān that command the establishment of the prayer, preserving it, giving concern to its proper

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[40] *Musnad Imām Aḥmad* 6576

[41] *Musnad Imām Aḥmad* 22937

[42] Mentioned in *Jāmi' at-Tirmidhi* (413) and authenticated by Shaykh al-Albāni.

times, and which warn against being heedless or negligent towards it or abandoning it.

Allāh ﷻ said:

﴿ حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ ﴾

Maintain with care the [obligatory] prayers, [in particular] the middle prayer, and stand before Allāh, devoutly obedient.

[Sūrah al-Baqarah 2:238]

﴿ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ﴾

And establish the prayer and give *zakāh*.

[Sūrah al-Baqarah 2:110]

You will find similar verses in many places in the Qur'ān.

Allāh ﷻ said:

﴿ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا ﴾

Verily, the prayer is enjoined on the believers at fixed hours.

[Sūrah an-Nisā' 4:103]

﴿ وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا ﴾

And enjoin the prayer upon your family and be steadfast therein.

[Sūrah Ṭāhā 20:132]

﴿ فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ فَسَوْفَ يَلْقَوْنَ غَيًّا ﴾

But there came after them successors who neglected the prayer and pursued desires. So they will be thrown in Hell.

[Sūrah Maryam 19:59]

﴿ مَا سَلَكَكُمْ فِي سَقَرَ ۝٤٢ قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ ۝٤٣ ﴾

What has caused you to enter Hell? They will say, "We were not of those who used to offer their prayers."

[Sūrah al-Muddaththir 74:42-43]

And there are other verses which exalt the status of the prayer and clarify its great and lofty position in the religion of Allāh ﷻ.

Every Muslim must strive to give great concern to this obligation that is the connection between him and his Lord ﷻ. He must give concern to its pillars, obligations, conditions, and other than that which Allāh has legislated for the prayer. He must perform the prayer with the utmost humility, focus, and concentration, inside and out, so he may succeed with the great reward.

It has been narrated from 'Uthmān bin 'Affān رضي الله عنه that he said, "I heard the Messenger of Allāh ﷺ say:

مَا مِنِ امْرِئٍ مُسْلِمٍ تَحْضُرُهُ صَلاَةٌ مَكْتُوبَةٌ فَيُحْسِنُ وُضُوءَهَا وَخُشُوعَهَا وَرُكُوعَهَا إِلاَّ كَانَتْ كَفَّارَةً لِمَا قَبْلَهَا مِنَ الذُّنُوبِ مَا لَمْ يُؤْتِ كَبِيرَةً وَذَلِكَ الدَّهْرَ كُلَّهُ.

'There is no Muslim who attends the obligatory prayer, performs ablution well, and offers his prayer with humility and bowing, except that it will be an expiation for his past sins, as long as he has not committed a major sin; and this applies for all times.' "[43]

[43] *Ṣaḥīḥ Muslim* 228

The Third Pillar of Islām: Zakāh

The third pillar of Islām is *zakāh*, and it is the companion of the prayer in the Book of Allāh ﷻ. *Zakāh* is purification for a person; it purifies his heart and his wealth, and it causes his wealth to be blessed.

مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ.

Charity does not decrease wealth.[44]

The amount of *zakāh* given is little in comparison to what Allāh has given the wealthy. It is charity taken from the wealthy and given to the poor, which results in a great deal of benefit and many good things, including the fulfillment of love, solidarity, mercy, and cooperation. It also removes the evil traits like envy, hatred, animosity, and other than that. It is from the beauty of this great religion because it brings great benefits for the Muslim community, and it purifies strong solidarity, which is obligated by Islām.

صدقة تؤخذ من أغنيائهم فترد على فقرائهم.

A charity that should be collected from their rich and distributed among their poor.[45]

Therefore, the Muslim must give concern to this great obligation. Whoever has wealth that reaches the *niṣāb* (the minimum amount required), then it is obligatory upon him to study the ruling of *zakāh* so he is able to pay it to those whom it is due, in the manner Allāh has commanded. He must be diligent in willingly giving it to draw close to Allāh ﷻ so he can succeed with a great achievement by fulfilling this obligation. The person does not draw close to Allāh by anything more beloved to Him than what He has obligated upon them.

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[44] *Ṣaḥīḥ Muslim* 2588

[45] *Ṣaḥīḥ al-Bukhārī* 1496

The Fourth Pillar of Islām: Fasting

The fourth pillar of Islām is to fast the blessed, great month of Ramaḍān. Allāh ﷻ has made fasting an obligation upon His slaves.

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴾

O you who believe! Fasting has been made obligatory upon you, just as it was obligated upon those before you, so you may obtain piety.

[Sūrah al-Baqarah 2:183]

Fasting actualizes *taqwā* of Allāh, and it purifies the soul from heedlessness and following its lusts and desires. It causes the soul to patiently avoid what it desires and naturally craves. So when the soul is able to do this by fasting, it becomes easy for it to leave the prohibited matters that must be avoided to achieve piety. It is a protection for the person from sins and a protection from the anger of his Lord. It contains a great deal of benefit, good, and blessing.

Ramaḍān is one month during the year that Allāh has made obligatory on His slaves to fast. Thus, whoever is granted success in performing it in the proper manner has increased [in good] for the entire year. He fasts during the month, but the traces of the fast remain all year, by the permission of Allāh ﷻ.

The Fifth Pillar of Islām: Ḥajj

Ḥajj has been obligated by Allāh for each person once during their lifetime, if they have the ability to do so, and performing it more than that is a supererogatory act of worship. Allāh ﷻ said:

﴿ وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ﴾

And [due] to Allāh from the people is a pilgrimage to the House, for whoever is able to find a way.

[Sūrah Āli 'Imrān 3:97]

In many authentic *aḥādīth*, the Prophet ﷺ urges his *ummah* to perform Ḥajj, and he incites them upon this great act of obedience. He explained the great reward and forgiveness for performing Ḥajj. So whoever is able to do so must strive to learn the rulings of Ḥajj so he can perform it upon clarity, in order to achieve the abundant reward.

Ponder, may Allāh protect you, over these five pillars that the religion of Allāh is built upon. Ponder the great status they hold and the lofty position they have in the religion of Allāh ﷻ. Whoever Allāh gives success to and honors with establishing these pillars in the proper manner will enter Paradise on the Day of Judgment, as stated in the *ḥadīth* of Mu'ādh رَضِيَ اللَّهُ عَنْهُ. He said, "O Messenger of Allāh, inform me of an action which will enter me into Paradise and distance me from the Fire." Hence the Prophet ﷺ counted for him these five pillars.[46]

And in the *ḥadīth* of Jābir, a man said to the Messenger of Allāh ﷺ:

أَرَأَيْتَ إِذَا صَلَّيْتُ الصَّلَوَاتِ الْمَكْتُوبَاتِ وَصُمْتُ رَمَضَانَ وَأَحْلَلْتُ الْحَلاَلَ وَحَرَّمْتُ الْحَرَامَ وَلَمْ أَزِدْ عَلَى ذَلِكَ شَيْئًا أَأَدْخُلُ الْجَنَّةَ قَالَ نَعَمْ قَالَ وَاللَّهِ لاَ أَزِيدُ عَلَى ذَلِكَ شَيْئًا.

"If I pray the obligatory prayers, fast Ramaḍān, treat as lawful what has been made lawful, and treat as unlawful what has been made unlawful, and I do not increase upon this at all, will I enter Paradise?" The Prophet responded, "Yes." The man said, "By Allāh, I will not increase upon that at all."

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[46] *Musnad Imām Aḥmad* 22016

And in another narration, the Prophet ﷺ replied, "He will enter Paradise if he is truthful."[47]

These are the five pillars which Islām is based upon. It is upon the Muslim to preserve them with precision and to give them the utmost concern, because they are the greatest acts by which the person draws near to Allāh, as is mentioned in the Ḥadīth Qudsi:

وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُهُ عَلَيْهِ.

And My servant does not draw near to Me with anything more beloved to Me than the religious duties I have obligated upon him.[48]

If the slave is given success in preserving them in his life, he will be from the inhabitants of Paradise on the Day of Judgment.

Therefore, it is upon the scholars and students of knowledge to be concerned with encouraging the common Muslims to preserve these pillars and give concern to them, and they must clarify to them the great status these pillars hold in the religion of Allāh ﷻ. The example of the status they hold in the religion is like the [importance of] a pillar to a structure, so every Muslim must preserve these structures, seeking help from Allāh and asking Him for success.

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[47] *Ṣaḥīḥ al-Bukhārī* 1891

[48] *Ṣaḥīḥ al-Bukhārī* 6502

THE THIRD LESSON

The Pillars of Īmān

The Shaykh رَحِمَهُ ٱللَّهُ *said:*

The third lesson is the pillars of *īmān* (faith). The pillars of *īmān* are six:

1) Belief in Allāh

2) Belief in His angels

3) Belief in His Books

4) Belief in His messengers

5) Belief in the Day of Judgment

6) Belief in the divine decree, the good of it and the bad of it — all of it is from Allāh سُبْحَانَهُ وَتَعَالَىٰ.



EXPLANATION

Īmān is the noblest of demands, the most precious of gifts, the greatest of objectives, and the loftiest of aspirations. *Īmān* will cause the person to live a good life in this world and to succeed with the reward from Allāh and the everlasting blessing.

﴿ مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُ حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴾

Whoever does righteousness, whether male or female, while he is a believer — We will surely

cause him to live a good life, and We will surely give him his reward [in the Hereafter] according to the best of what they used to do.

[Sūrah an-Nahl 16:97]

The fruits of *īmān*, the blessed effects upon the slave in this life and the next, cannot be enumerated. The good will reach him and he will be protected from evil in this world and the next; this is from the fruits of *īmān* and its great blessed effects.

Īmān is the most precious gift, the greatest thing granted, and the biggest favor. It is the favor of Allāh ﷻ upon whom He wills from His slaves. Allāh said:

﴿ وَلَٰكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ ۚ أُولَٰئِكَ هُمُ الرَّاشِدُونَ ۝٧ فَضْلًا مِّنَ اللَّهِ وَنِعْمَةً ۚ وَاللَّهُ عَلِيمٌ حَكِيمٌ ۝٨ ﴾

But Allāh has endeared the faith to you and has made it pleasing in your hearts and has made disbelief, defiance, and disobedience hateful to you. These are the rightly guided ones. (This is) a grace from Allāh and His favor. And Allāh is All-Knowing, All-Wise.

[Sūrah al-Ḥujurāt 49:7-8]

And Allāh ﷻ said:

﴿ يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُوا قُل لَّا تَمُنُّوا عَلَيَّ إِسْلَامَكُم بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ إِن كُنتُمْ صَادِقِينَ ﴾

They regard it as a favor upon you (O Muḥammad) that they have embraced Islām. Say: Count not your Islām as a favor upon me. Nay, but Allāh has conferred a favor upon you, that He has guided you to the faith, if you indeed are true.

[Sūrah al-Ḥujurāt 49:17]

And Allāh ﷻ said:

﴿ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنكُم مِّنْ أَحَدٍ أَبَدًا وَلَٰكِنَّ اللَّهَ يُزَكِّي مَن يَشَاءُ ﴾

And had it not been for the grace of Allāh and His mercy on you, not one of you would ever have been pure from sins. But Allāh purifies whom He wills.

[Sūrah an-Nūr 24:21]

There are many verses with similar meanings.

Īmān is based upon great principles and strong foundations that are necessary for it to be established. The example of these principles as it relates to *īmān* is like that of a trunk to a tree, as is proven in the statement of Allāh ﷻ:

﴿ أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ ﴿٢٤﴾ تُؤْتِي أُكُلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا ۗ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٥﴾ ﴾

See you not how Allāh sets forth an example, a good word like a good tree, whose root is firmly fixed and its branches [high] in the sky? Giving its fruit at all times, by the leave of its Lord, and Allāh sets forth parables for mankind so they may remember.

[Sūrah Ibrāhīm 14:24-25]

This is the example which Allāh gave to His slaves, and He called upon them to reflect and ponder over it in order to clarify *īmān* and its foundation, what it is based upon, its subsidiary matters, and the results and benefits for the people of *īmān* in this life and the next. The point of reference in this verse is the statement of Allāh ﷻ, "whose root is firmly fixed." Just as a tree does not stand without

its root, *īmān* will not stand without its foundation and pillars. If the root of the tree is cut it will die; likewise, if *īmān* does not have its foundation, it will cease to exist and acts of worship will be of no benefit. As Allāh ﷻ said:

﴿ وَمَن يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴾

And whoever disbelieves in faith, his work has become worthless, and he, in the Hereafter, will be among the losers.

[Sūrah al-Mā'idah 5:5]

Acts of worship and obedience will only be accepted from a person if they are based upon correct faith and firmly rooted *'aqīdah* in the heart. For this reason, *īmān* is a great foundation and pillar that causes the actions to be correct, and the acts of worship will not be accepted without it. As Allāh ﷻ said:

﴿ وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَى لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا ﴾

But whoever desires the Hereafter and strives for it with the necessary effort due for it while he is a believer, then such are the ones whose striving shall be appreciated by Allāh.

[Sūrah al-Isrā' 17:19]

And Allāh ﷻ said:

﴿ مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أُنْثَى وَهُوَ مُؤْمِنٌ ﴾

Whoever does righteousness, whether male or female, while he is a true believer...

[Sūrah an-Nahl 16:97]

And the verses with similar meanings are numerous.

The Book and the Sunnah prove that there are six pillars of *īmān*. We have learned that a pillar is the strongest side of a structure, which is needed for the structure to stand. Therefore, the pillars of *īmān* are the columns of *īmān,* and its foundation upon which it is established. *Īmān* will not be established without these six pillars, which have been explained in the Book of Allāh and the Sunnah of the Prophet ﷺ. They are: belief in Allāh, His angels, His books, His messengers, the Day of Judgment, and the divine decree — the good of it and the bad of it. These are pillars which all the prophets agreed upon, the first of them to the last of them. The *da'wah* of the prophets was based upon these pillars, as our Prophet ﷺ said:

الأَنْبِيَاءُ إِخْوَةٌ مِنْ عَلاَّتٍ وَأُمَّهَاتُهُمْ شَتَّى وَدِينُهُمْ وَاحِدٌ.

The prophets are like brothers from one father — their mothers are different but their religion is one.[49]

This means their *'aqīdah* is one and their pillars are the same. For this reason, the scholars say the affairs of *'aqīdah* and the pillars of the religion are not abrogated in the legislation of any individual prophet or between one prophet and the next. The only things which are abrogated from one prophet to another are the laws and commands.

﴿ لِكُلٍّ جَعَلْنَا مِنكُمْ شِرْعَةً وَمِنْهَاجًا ﴾

To each among you, We have prescribed a law and a clear way.

[Sūrah al-Mā'idah 5:48]

As for the *'aqīdah*, then it is one. Whoever reads the Qur'ān and what has been narrated from Allāh ﷻ from the stories of the prophets, their *da'wah*, and what their principles were based upon, will find these principles are clear in the *da'wah* of the prophets and messengers عليهم السلام.

[49] *Ṣaḥīḥ Muslim* 2365

The pillars of *īmān* are connected to one another, and all of them must be present. Belief in some of the pillars requires the person to believe in the other pillars, and disbelief in any of the pillars or part of any pillar is disbelief in all of the pillars. The religion is only established upon all of the pillars collectively. Whoever is deficient in believing in anything from these pillars does not believe in them, and his deeds are null and void, and in the next life he will be from the losers. As we have mentioned, the likeness of these pillars is like that of the trunk to the tree. What do you think would happen to a tree if its trunk was cut?! This is the same for *īmān* — if anything from the pillars is missing, it will not be established.

These pillars are clarified in the Book of Allāh ﷻ and the Sunnah of His Messenger ﷺ. Each time the slave increases his portion from the Book and the Sunnah through reading, understanding, reflecting, and pondering, he will increase his portion of these pillars. For this reason, the people vary in *īmān* just as they vary in their understanding of the Qur'ān and their understanding of the Sunnah of the noble Prophet ﷺ. Each time the person increases [in these actions], the proofs and evidences of these principles become firm in his heart, the doubts thrown by the Shaytān are removed, and his *īmān* is strengthened and made firm.

﴿ وَإِذَا مَا أُنزِلَتْ سُورَةٌ فَمِنْهُم مَّن يَقُولُ أَيُّكُمْ زَادَتْهُ هَٰذِهِ إِيمَانًا ۚ فَأَمَّا الَّذِينَ آمَنُوا فَزَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ ﴿١٢٤﴾ وَأَمَّا الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَىٰ رِجْسِهِمْ وَمَاتُوا وَهُمْ كَافِرُونَ ﴿١٢٥﴾ ﴾

And whenever there comes down a *sūrah* (chapter from the Qur'ān), some of them (hypocrites) say, "Which of you has had his faith increased by it?" As for those who believe, it has increased their faith, and they rejoice. But as for those in whose hearts is a disease (of doubt, disbelief, and hypocrisy), it has [only] increased them in evil [in

addition] to their evil, and they die while they are disbelievers.

[Sūrah at-Tawbah 9:124-125]

The noble Qur'ān clarifies these pillars with the most complete clarification, in general and in detail, and so does the Sunnah of the noble Prophet ﷺ. We will mention some of the verses that explain these principles, especially those verses that explain all the principles [together].

First, the verses which come in the beginning of Sūrah al-Baqarah. Allāh ﷻ said:

﴿ هُدًى لِّلْمُتَّقِينَ ۝٢ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ۝٣ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ۝٤ أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ ۖ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ۝٥ ﴾

A guidance to those who are righteous, those who believe in the unseen, establish prayer, and spend out of what We have provided for them, and who believe in what has been revealed to you [O Muḥammad] and what was revealed before you, and of the Hereafter they are certain [in faith]. They are on (true) guidance from their Lord, and they are the successful.

[Sūrah al-Baqarah 2:2-5]

In these noble verses that mention these great pillars and strong principles, the slaves of Allāh are described as "righteous" (*muttaqīn*, مُتَّقِين), because believing in these great pillars that establish *īmān* is the foundation upon which *taqwā* is built, and by which the correct *'aqīdah* is established.

The statement of Allāh ﷻ, "those who believe in the unseen," means those who believe in everything that was hidden from them from what the messengers informed them of. This is from the

most complete and noble attributes of the believers. 'Abdullāh bin Mas'ūd ﷺ said:

وَالَّذِي لَا إِلَهَ غَيْرُهُ مَا آمَنَ أَحَدٌ أَفْضَلُ مِنْ إِيمَانٍ بِغَيْبٍ.

I swear by the One besides whom there is no deity worthy of worship, no one has believed in anything better than believing in the unseen.[50]

So look at this great, noble attribute which Allāh ﷻ described His righteous slaves with: He said "those who believe in the unseen." *Īmān* is not only for that which can be perceived. Many of the people do not believe in what cannot be perceived. The senses of man are five: taste, smell, hearing, sight, and touch; so they will not believe in whatever is outside of these senses and they will oppose it, thus disbelieving in it.

As for the believer, he has this great principle with him. He believes in all the affairs of the unseen that the messengers of Allāh have informed us of, and these pillars of *īmān* are included in his general belief of the unseen. For this reason, Abul 'Āliyah and other imāms of *tafsīr* said, in what was transmitted from them by Ibn Jarīr, Ibn Kathīr, and other than them, that the verse, "those who believe in the unseen," means those who believe in Allāh, His angels, His Books, His messengers, the Day of Judgment, divine decree (the good of it and the bad of it), and the resurrection after death.[51]

Allāh has honored the people of *īmān* with these distinctive characteristics because they believed in the messengers, and they received everything the messengers said with acceptance and submission, [saying], "We believe in Allāh and what has come from Allāh, in the manner Allāh intended. And we believe in the messengers, and what has come from the messengers, in the manner which the

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[50] Ibn Abī Ḥatim in his *Tafsīr* (66), and al-Ḥākim in *al-Mustadrak* (3033)

[51] *Tafsīr Ibn Kathīr* (165/1) and *Tafsīr aṭ-Ṭabari* (242/1)

messengers of Allāh intended.[52] The message comes from Allāh, the messengers convey the message, and it is upon us to submit to it."

This is the condition of the people of *īmān* — they believe in everything conveyed to them from the messengers ﷩ and they receive it with acceptance and submission, without rejection or hesitation.

﴿ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا ﴾

The believers are only the ones who have believed in Allāh and His Messenger and then doubt not.

[Sūrah al-Ḥujurāt 49:15]

This means they are convinced and they do not doubt.

Included in the statement "those who believe in the unseen" are the pillars of *īmān*, including belief in Allāh, belief in His names and attributes, His Greatness, His actions, and everything the messengers have informed us of concerning Allāh ﷻ. It includes belief in the angels, the Books, the first of the messengers and the last of them, and other than that.

Then Allāh ﷻ said, "And those who believe in what was revealed to you"; this means the Qur'ān. "And what was revealed before you," means the revealed Books. This includes belief in the messengers whom the Books were revealed to. "And of the Hereafter they are certain" is the mention of the pillar of *īmān* belief in the Last Day.

This is the preface of Sūrah al-Baqarah; it mentions these great pillars that the religion of Allāh is built upon. Then after that, Allāh said in the same *sūrah*:

﴿ قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَى إِبْرَاهِيمَ
وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَى

[52] Stated by Imām ash-Shāfi'i and mentioned in many of the books of Ibn Taymiyyah.

وَعِيسَى وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ
وَنَحْنُ لَهُ مُسْلِمُونَ ﴾

Say (O believers): We believe in Allah and that which has been sent down to us and that which has been sent down to Ibrāhīm, Ismā'īl, Isḥāq, Ya'qūb, and the twelve sons of Ya'qūb, and that which has been given to Mūsā and 'Īsā, and that which has been given to the prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islām).

[Sūrah al-Baqarah 2:136]

This is a command to believe in Allāh ﷻ and everything revealed by Allāh; this includes all the pillars of *īmān*. Belief in Allāh ﷻ is to believe in Him and everything He commanded us to believe in, including the revealed Books and the revelation sent down to His noble messengers عليهم السلام.

In this verse, He commands us to believe: "Say (O believers): We believe in Allah," and at the end of the *sūrah*, Allāh تبارك وتعالى informs us of how the believers can fulfill this command. He says:

﴿ آمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ
بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ
وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴾

The Messenger (Muḥammad) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allāh, His angels, His Books, and His messengers. They say, "We make no distinction between each of His messengers," and they say, "We hear, and we obey. (We seek) Your forgiveness, our Lord, and to You is the return (of all)."

[Sūrah al-Baqarah 2:285]

His statement "and to You is the return" affirms the belief in the Last Day, so this verse at the end of this *sūrah* contains these great pillars. Therefore, Sūrah al-Baqarah begins and ends with the pillars of *īmān.*

﴿ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴾

Each one believes in Allāh, His angels, His Books, and His messengers. They say, "We make no distinction between each of His messengers," and they say, "We hear, and we obey. (We seek) Your forgiveness, our Lord, and to You is the return (of all)."

[Sūrah al-Baqarah 2:285]

It has been narrated that the Prophet ﷺ said:

مَنْ قَرَأَ بِالآيَتَيْنِ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ فِي لَيْلَةٍ كَفَتَاهُ.

Whoever recites the last two verses from Sūrah al-Baqarah, it will be sufficient for him.[53]

This is an incitement to recite these two verses, and from the benefits of repeating the recitation of these verses every night is renewing the faith in these great pillars.

It must be known that all of the legislated remembrance narrated from the Prophet ﷺ is based upon this premise. It strengthens and renews *īmān.* The Prophet ﷺ said in an authentic narration:

إِنَّ الْإِيمَانَ لَيَخْلَقُ فِي جَوْفِ أَحَدِكُمْ كَمَا يَخْلَقُ الثَّوْبُ، فَسَلُوا اللَّهَ تَعَالَى أَنْ يُجَدِّدَ الْإِيمَانَ فِي قُلُوبِكُمْ .

Faith wears out in your heart as clothes wear out, so ask Allāh to

[53] *Ṣaḥīḥ al-Bukhārī* 5009

renew the faith in your hearts.[54]

So reciting these two verses nightly renews *īmān* and reminds the individual of the obligation connected to these great pillars, especially if he reads while pondering and reflecting.

In the middle of this *sūrah*, these pillars are mentioned in the statement of Allāh ﷻ:

﴿ لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ ﴾

Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allāh, the Last Day, the angels, the Book, and the prophets.

[Sūrah al-Baqarah 2:177]

Here Allāh mentions these great principles and firm foundations. In all of these verses we have mentioned that contain the pillars of *īmān*, the belief in divine decree is not mentioned, and divine decree is included in belief in Allāh ﷻ. This is because belief in divine decree is to believe in the decree of Allāh. This is mentioned in many verses that are particular to the decree, such as the statement of Allāh ﷻ:

﴿ إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴾

Indeed, all things We created with predestination.

[Sūrah al-Qamar 54:49]

And He said:

﴿ الَّذِي خَلَقَ فَسَوَّىٰ ۝٢ وَالَّذِي قَدَّرَ فَهَدَىٰ ۝٣ ﴾

[54] Narrated by al-Ḥākim in *al-Mustadrak* (5)

Who has created (everything), and then proportioned it. And Who destined and [then] guided.

[Sūrah al-A'lā 87:2-3]

And He said:

﴿ ثُمَّ جِئْتَ عَلَى قَدَرٍ يَا مُوسَى ﴾

Then you came here according to the fixed term which I ordained (for you), O Mūsā.

[Sūrah Ṭāhā 20:40]

And He said:

﴿ فَقَدَرْنَا فَنِعْمَ الْقَادِرُونَ ﴾

So We did measure, and We are the Best to measure (the things).

[Sūrah al-Mursalāt 77:23]

And He said:

﴿ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴾

Certainly, Allāh has power over all things.

[Sūrah al-Baqarah 2:20]

And there are many verses with this meaning.

The Qur'ān, as I mentioned, clarifies these principles in general and in detail. For this reason, when you recite the Qur'ān, you find many verses connected to belief in Allāh ﷻ, mentioning His names and attributes, His Greatness, and His actions. There are also many verses connected to belief in the angels, their descriptions, actions, and jobs. There are many verses connected to belief in the revealed Books. There are many verses connected to the prophets, their stories, and the information they brought. There are many verses describing the Day of Judgment, mentioning its names, signs, descriptions, and terror. And there are many verses

connected to belief in divine decree. For this reason, you are almost not able to recite the Qur'ān except that you recite a verse connected to these great principles that the religion of Allāh ﷻ is based upon.

All of this clarifies the great status of these principles and the lofty position they hold, and they are the pillars that the religion of Allāh is based upon. In the famous *ḥadīth* of Jibrīl, the *ḥadīth* of 'Umar bin al-Khaṭṭāb رضي الله عنه, when Jibrīl عليه السلام asked the Prophet ﷺ about *īmān*, he said:

أخبرني عَنْ الإيمان؟ قَالَ: "أن تؤمن بالله وملائكته وكتبه ورسله واليوم الآخر؛ وتؤمن بالقدر خيره وشره.

"Inform me about *īmān*." The Prophet said, "[It is] to believe in Allāh, His angels, His Books, His messengers, the Day of Judgment, and to believe in divine decree, the good of it and the bad of it."[55]

The Prophet ﷺ mentioned the six pillars of faith that the religion of Allāh ﷻ is built upon.

In the Sunnah there are a great number of *aḥādīth* connected to knowing Allāh ﷻ, mentioning His names, His attributes, and His Greatness. There are also many *aḥādīth* connected to the angels, mentioning their attributes, actions, jobs, and [other] information about them. There are many *aḥādīth* connected to mentioning the Books and the prophets عليهم السلام. There are many *aḥādīth* that describe the Last Day, the terror on the Day of Judgement, and the description of Paradise and the Hellfire. There are narrations mentioning the details connected to belief in the divine decree. The Sunnah is filled with *aḥādīth* that clarify these great principles and strong foundations that the religion of Allāh ﷻ is built upon.

[55] *Ṣaḥīḥ Muslim* 8

The First Pillar of Īmān: Belief in Allāh

The foundation of these pillars of *īmān* is belief in Allāh ﷻ, and the remaining pillars follow it and branch off from it. Look at how these pillars follow one another in the statement of Allāh ﷻ:

﴿ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴾

Each one believes in Allāh, His angels, His Books, and His messengers. They say, "We make no distinction between each of His messengers," and they say, "We hear, and we obey. (We seek) Your forgiveness, our Lord, and to You is the return (of all)."

[Sūrah al-Baqarah 2:285]

He said, "His angels, His Books, and His messengers"; thus, these are the principles that follow belief in Allāh ﷻ, which is the chief pillar and the greatest of them.

Belief in Allāh is belief in the Oneness of Allāh, in His Lordship, His divinity, and His names and attributes. With this it is known that belief in Allāh ﷻ is based upon three pillars, and the person will not be a believer in Allāh except by believing in them and actualizing them.

The First Pillar

Belief in the Oneness of Allāh in His Lordship.

This is to believe He is alone in His Lordship and He has no partners in it. He is alone in creating, providing, controlling and arranging the affairs of the universe, giving life, and causing death, and all affairs are in His Hands. All of the creation is beneath His control and will. Thus Allāh ﷻ is the Lord of all that exists. He is

the Creator of everything, and their Owner, and He has no partner. He controls and arranges the affairs of the creation. He gives them and withholds from them, He elevates some and lowers others, He honors some and humiliates others, and He gives life and causes death. All of the affairs return back to Him. The creation belongs to Him. He judges them in a manner He deems suitable. He rules them as He wills. No one can question His wisdom, and no one can repel His decree.

﴿ قُلِ اللَّهُمَّ مَالِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴾

Say (O Muḥammad): O Allāh! Possessor of the kingdom, You give the kingdom to whom You will, and You take the kingdom from whom You will, and You endue with honor whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You are able to do all things.

[Sūrah Āli 'Imrān 3:26]

﴿ هَلْ مِنْ خَالِقٍ غَيْرُ اللَّهِ يَرْزُقُكُمْ ﴾

Is there any creator other than Allāh who provides for you…?

[Sūrah Fāṭir 35:3]

The Second Pillar

Belief in Allāh's Oneness concerning His names and attributes.

This is to believe Allāh has beautiful names and lofty attributes. Allāh ﷻ said:

﴿ وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَى فَادْعُوهُ بِهَا ﴾

And (all) the Most Beautiful Names belong to

Allāh, so call on Him by them…

[Sūrah al-A'rāf 7:180]

And Allāh ﷻ said:

﴿ قُلِ ادْعُوا اللَّهَ أَوِ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَى ﴾

Say (O Muḥammad): Invoke Allāh or invoke the Most Beneficent (Allāh), by whatever name you invoke Him (it is the same), for to Him belong the Best Names.

[Sūrah al-Isrā' 17:110]

And Allāh ﷻ said:

﴿ هُوَ اللَّهُ الَّذِي لَا إِلَٰهَ إِلَّا هُوَ ۖ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ ۖ هُوَ الرَّحْمَٰنُ الرَّحِيمُ ﴿٢٢﴾ هُوَ اللَّهُ الَّذِي لَا إِلَٰهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ ۚ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٢٣﴾ هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ ۖ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ ۚ يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۖ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٤﴾ ﴾

He is Allāh, the One besides Whom none has the right to be worshipped, the All-Knower of the unseen and the seen. He is the Most Beneficent, the Most Merciful. He is Allāh, the One besides Whom none has the right to be worshipped, the King, the Holy, the One free from all defects, the Giver of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Glory be to Allāh! (High is He) above all that they associate as partners with Him. He is Allāh, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names. All that is in the

heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise.

[Sūrah al-Ḥashr 59:22-24]

The Noble Qur'ān is full of describing the Object of Worship ﷻ with His greatness, His names, His attributes, and His actions. From the pillars of *īmān* is to believe in His names and attributes by affirming what has been narrated, without saying how, without making an example, without distorting, and without negating. We negate from Allāh ﷻ that which He negates from Himself and what His Messenger ﷺ negates for Him. We do not go beyond the Book of Allāh and the Sunnah in this area. Imām Aḥmad رحمه الله said, "We describe Allāh with what He described Himself with, and with what His Messenger described Him with. We do not go beyond the Qur'ān and the *aḥādīth*." [56]

Whoever does not believe in His names and attributes does not believe in Allāh. And how can someone who rejects even one of His names be a believer in Allāh?! If someone rejects one of His names or attributes, then he has disbelieved in Allāh. Look at the proof of this in the statement of Allāh ﷻ:

﴿ وَهُمْ يَكْفُرُونَ بِالرَّحْمَٰنِ قُلْ هُوَ رَبِّي لَا إِلَٰهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابِ ﴾

...while they disbelieve in the Most Beneficent. Say: He is my Lord, there is no deity except Him. Upon Him I rely, and to Him is my return.

[Sūrah ar-Ra'd 13:30]

Allāh declared their rejection of His name "the Most Beneficent" (ar-Raḥmān) as disbelief. How can someone be a believer in Allāh if he does not believe in His names and attributes that have been narrated in His Book and the Sunnah of the Messenger ﷺ?

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[56] *Majmū' al-Fatāwā* by Imām Aḥmad (5/26)

The Third Pillar

Belief in the Oneness of His divinity.

Allāh ﷻ said:

﴿ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ﴾

And they were not commanded except to worship Allāh, [being] sincere to Him in religion.

[Sūrah al-Bayyinah 98:5]

And He said:

﴿ وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ﴾

Worship Allāh and join none with him in worship...

[Sūrah an-Nisā' 4:36]

And He said:

﴿ وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ ﴾

And verily, We have sent among every *ummah* (community, nation) a messenger (proclaiming): Worship Allāh (alone), and avoid (or keep away from) *aṭ-ṭāghūt* (all false deities).

[Sūrah an-Nahl 16:36]

And He said:

﴿ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ﴾

And your Lord has decreed that you worship none but Him.

[Sūrah al-Isrā' 17:23]

And He said upon the tongue of Ibrāhīm ﷺ:

﴿ إِنَّنِي بَرَاءٌ مِّمَّا تَعْبُدُونَ ﴿٢٦﴾ إِلَّا الَّذِي فَطَرَنِي ﴿٢٧﴾ ﴾

"Verily, I am innocent of what you worship, except for He who created me..."

[Sūrah az-Zukhruf 43:26-27]

And the verses with this meaning are numerous.

Belief in the oneness of Allāh in relation to His divinity is by believing that He is the true object of worship, that there is no true object of worship other than Him, and to make the religion sincerely for Him and to single Him out for worship. This is accomplished by the person singling out his Lord with humiliation, submission, veneration, *rukū'* (bowing), *sujūd* (prostrating), sacrificing, vowing, and other acts of worship, and this is the meaning and significance of "nothing has the right to worshipped except Allāh." Thus the person does not supplicate to anyone other than Allāh, and he only seeks help from, relies upon, sacrifices for, and vows to Allāh تبارك وتعالى. He only stretches out his hands in *du'ā'* to Allāh. As for the one who stretches out his hands and supplicates by saying, "Help, O Messenger of Allāh!" or, "Help, O so-and-so!" then he does not know the reality of belief in Allāh ﷻ, and he does not know the reality of what the Messenger ﷺ called to.

﴿ قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾ لَا شَرِيكَ لَهُ وَبِذَٰلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿١٦٣﴾ ﴾

Say (O Muḥammad): Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allāh, Lord of all that exists. He has no partner. And of this I have been commanded, and I am the first of the Muslims.

[Sūrah al-An'ām 6:162-163]

This is the *tawḥīd* that the Prophet ﷺ commanded with. He spent his life calling to this *tawḥīd* and this sincerity.

إِذَا سَأَلْتَ فَاسْأَلِ اللهَ، وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللهِ، وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللهُ لَكَ، وَلَوِ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللهُ عَلَيْكَ رُفِعَتِ الْأَقْلَامُ وَ جَفَّتِ الصُّحُفُ.

If you ask, ask Allāh, and if you seek aid, seek aid in Allāh. And know that if the nations were to unite so as to assist you, they would not be able to benefit you except with that which Allāh has written for you, and if they were to unite in order to harm you, they would not be able to harm you except with that which Allāh has written to befall you. The pens have been lifted, and the pages have dried.[57]

This is belief in Allāh ﷻ, and it is based upon these three pillars. The religion of Islām is called *tawḥīd* because it is built upon the Oneness of Allāh in His Lordship, His names and attributes, and His divinity. The person will not be a believer unless he believes in them and actualizes what they necessitate, including *tawḥīd* and sincerity for Allāh ﷻ.

The Second Pillar of Īmān: Belief in the Angels

The angels are a creation of Allāh, and they are from the army of Allāh ﷻ. They do not disobey His commands, and they do everything they are commanded to do. No one knows how many of them there are except for the One who created them, [Allāh] ﷻ. What is required from us surrounding this topic is to believe in the angels in general concerning what has been generally mentioned about them, and to believe in them in detail for those we have been given details about, including their names, number, descriptions, and jobs.

[57] *Musnad Imām Aḥmad* 2763

The Names of the Angels

Only some of their names have been mentioned in the texts, such as Jibrīl, Mikā'īl, Isrāfīl, Mālik, and Munkar and Nakīr. These names have been specifically mentioned in the Book and the Sunnah, so we believe in them in detail. As for the names which have not been mentioned, then we believe in them in general. We believe that Allāh has angels and they have names that Allāh knows. Likewise, there are names for groups of angels, such as "the angels," "the noble honorable scribes," and "the messengers of Allāh." Thus we believe in every name that has been specifically mentioned.

The Description of the Angels

We believe in the details which have been mentioned describing the angels; as for what has not been mentioned in detail, then we believe in it in general. We do not delve into the details without proof from the Book or the Sunnah. It is not permissible for anyone to describe the angels with a description that does not have any proof, because they are from the unseen, and the only means we have of knowing the unseen is revelation. Thus, we believe in whatever details come in the revelation, and what does not come in detail, then we do not delve into that which we have no knowledge of.

﴿ وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا ﴾

And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight, and the heart, of each of those you will be questioned.

[Sūrah al-Isrā' 17:36]

From the detailed description of the angels is what has been narrated in an authentic *ḥadīth* from the Prophet ﷺ, who said:

أُذِن لي أن أحدِّث عن ملَك من ملائكة الله من حملة العرش ، إنَّ ما بين شحمة أذنه إلى عاتقه مسيرة سبعمائة عام.

I have been granted permission to speak about one of the angels of Allāh, one of the bearers of the Throne. The space between his earlobes and his shoulders is the distance of a journey of seven hundred years.[58]

This narration affirms for them shoulders, ears, and earlobes, and the magnificence of their creation. If a bird were to fly from the shoulder of this angel to his earlobe, it would take seven hundred years. As for us, the distance between our shoulders and earlobes is very short and not sufficient for a bird to stand in.

From the description of the angels is that they are created from light, as it comes in the narration of the Prophet ﷺ:

خُلِقَتِ الْمَلاَئِكَةُ مِنْ نُورٍ.

The angels were created from light.[59]

And they have wings, as Allāh ﷻ said:

﴿ جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولِي أَجْنِحَةٍ مَثْنَى وَثُلَاثَ وَرُبَاعَ يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ ﴾

He Who made the angels messengers with wings, two or three or four. He increases in creation what He wills.

[Sūrah Fāṭir 35:1]

'Abdullāh bin Mas'ūd said:

رَأَى رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - جِبْرِيلَ فِي صُورَتِهِ وَلَهُ سِتُّمِائَةِ جَنَاحٍ، كُلُّ جَنَاحٍ مِنْهَا قَدْ سَدَّ الْأُفُقَ ، يَسْقُطُ مِنْ جَنَاحِهِ مِنَ التَّهَاوِيلِ وَالدُّرِّ وَالْيَاقُوتِ مَا اللَّهُ بِهِ عَلِيمٌ.

The Messenger of Allāh ﷺ saw Jibrīl in his true form. He had

58 *Sunan Abī Dāwūd* 4727

59 *Ṣaḥīḥ Muslim* 2996

six hundred wings, each of which covered the horizon. There fell from his wings jewels, pearls, and rubies; only Allāh knows about them.[60]

They are a tremendous creation, with great attributes that prove the magnificence of their creation, their strength, and their large bodies.

The Number of Angels

In general, we believe their number cannot be enumerated except by the One Who created them.

﴿ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ ﴾

And none can know the hosts of your Lord but He.

[Sūrah al-Muddaththir 74:31]

And from that which proves the great number of angels is the story of the ascension of the Prophet ﷺ; he said:

ثُمَّ رُفِعَ لِيَ الْبَيْتُ الْمَعْمُورُ فَقُلْتُ يَا جِبْرِيلُ مَا هَذَا قَالَ هَذَا الْبَيْتُ الْمَعْمُورُ يَدْخُلُهُ كُلَّ يَوْمٍ سَبْعُونَ أَلْفَ مَلَكٍ إِذَا خَرَجُوا مِنْهُ لَمْ يَعُودُوا فِيهِ آخِرُ مَا عَلَيْهِمْ.

Then the frequented house was raised up to me. I said, "O Jibrīl! What is this?" He replied, "It is the frequented house. Seventy thousand angels enter it daily, and after they come out, they never return again."[61]

And he ﷺ said:

أَطَّتِ السَّمَاءُ وَحُقَّ لَهَا أَنْ تَئِطَّ مَا فِيهَا مَوْضِعُ أَرْبَعِ أَصَابِعَ إِلاَّ وَمَلَكٌ وَاضِعٌ جَبْهَتَهُ سَاجِدًا لِلَّهِ.

The heavens moan, and they have the right to moan. There is

[60] *Musnad Imām Aḥmad* 3748

[61] *Ṣaḥīḥ Muslim* 164

no spot in it the size of four fingers except that there is an angel placing his forehead in it, prostrating to Allāh.[62]

This proves the great number of the angels.

We believe in the number mentioned that pertains to particular angels. As Allāh ﷻ said:

﴿ وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَانِيَةٌ ﴾

And eight angels will, that Day, bear the Throne of your Lord above them.

[Sūrah al-Ḥāqqah 69:17]

And the Prophet ﷺ said:

يُؤْتَى بِجَهَنَّمَ يَوْمَئِذٍ لَهَا سَبْعُونَ أَلْفَ زِمَامٍ مَعَ كُلِّ زِمَامٍ سَبْعُونَ أَلْفَ مَلَكٍ يَجُرُّونَهَا.

Hellfire will be brought forward that Day with seventy thousand chains, and each chain will have seventy thousand angels dragging it.[63]

The Jobs and Tasks of the Angels

In general, we believe they are the army of Allāh ﷻ and His honored slaves. All of them obey the command of Allāh ﷻ in the most complete manner. None amongst them disobey the command of Allāh.

﴿ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴾

They do not disobey Allāh in what He commands them, but do that which they are commanded.

[Sūrah at-Taḥrīm 66:6]

In detail, we believe in their jobs that have been clarified in the

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[62] *Jāmi' at-Tirmidhi* 2312

[63] *Ṣaḥīḥ Muslim* 2842

Book and the Sunnah. Some of the angels are entrusted with the revelation:

﴿ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴿١٩٣﴾ عَلَىٰ قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ﴿١٩٤﴾ ﴾

The trustworthy Spirit has brought it down upon your heart (O Muḥammad) that you may be (one) of the warners.

[Sūrah ash-Shu'arā' 26:193-194]

And some of them are entrusted with taking the souls:

﴿ قُلْ يَتَوَفَّاكُم مَّلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ﴾

Say: The angel of death, who is set over you, will take your souls.

[Sūrah as-Sajdah 32:11]

Some of them are entrusted with protecting the people:

﴿ لَهُ مُعَقِّبَاتٌ مِّن بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ ﴾

For each (person), there are angels in succession, before and behind him. They guard him by the command of Allāh.

[Sūrah ar-Ra'd 13:11]

Some of them are scribes:

﴿ وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ﴿١٠﴾ كِرَامًا كَاتِبِينَ ﴿١١﴾ ﴾

But verily, over you (are appointed angels in charge of mankind) to watch you, noble and recording (your deeds).

[Sūrah al-Infiṭār 82:10-11]

﴿ مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴾

Not a word does he (or she) utter, but there is a watcher by him ready (to record it).

[Sūrah Qāf 50:18]

Some of them are entrusted with the rain, and the angels have other jobs that have been detailed in the Book of Allāh and the Sunnah of His Prophet ﷺ. We believe in all of that.

Included in that is what comes in the *aḥādīth*. The Prophet ﷺ said:

مَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ تَعَالَى يَتْلُونَ كِتَابَ اللَّهِ وَيَتَدَارَسُونَهُ بَيْنَهُمْ إِلاَّ نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَغَشِيَتْهُمُ الرَّحْمَةُ وَحَفَّتْهُمُ الْمَلاَئِكَةُ وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ.

No people get together in a house of the houses of Allāh (the *masjid*), reciting the Book of Allāh and learning it together among themselves except that the calmness (*sakīnah*) comes down to them, mercy covers them (from above), the angels surround them, and Allāh makes a mention of them among those who are with Him.[64]

And he ﷺ said:

مَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ طَرِيقًا إِلَى الْجَنَّةِ وَإِنَّ الْمَلاَئِكَةَ لَتَضَعُ أَجْنِحَتَهَا رِضًا لِطَالِبِ الْعِلْمِ.

Whoever follows a path in the pursuit of knowledge, Allāh will make easy for him a path to Paradise. The angels lower their wings in approval of the seeker of knowledge.[65]

The student of knowledge walks to the circle of knowledge and sits there for days, and he does not see the angels while they are lowering their wings for the student of knowledge. The students

[64] *Sunan Abī Dāwūd* 1455

[65] *Musnad Imām Aḥmad* 21715

do not see them while they are circling the circle of knowledge with their wings, but they believe in that with certainty because they believe in the unseen.

This belief has an effect upon the person; it settles in the soul such that the person perceives this great honor in his search for knowledge, and he perceives the status of seeking knowledge. From the honor [of seeking knowledge] is that the angels lower their wings in pleasure for what the student does.

The Third Pillar of Īmān: Belief in the Books

As Allāh ﷻ said:

﴿ وَقُلْ آمَنْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ ﴾

But say: I believe in whatsoever Allāh has sent down of the Book...

[Sūrah ash-Shūrā 42:15]

Meaning, "I believe in all of the Books that Allāh sent down upon every messenger." Allāh ﷻ said:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَى رَسُولِهِ وَالْكِتَابِ الَّذِي أَنْزَلَ مِنْ قَبْلُ وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴾

O you who believe! Believe in Allāh, His Messenger (Muḥammad), the Book (the Qur'ān) which He has sent down to His Messenger, and the scripture that He sent down to those before (him); and whosoever disbelieves in Allāh, His angels, His Books, His messengers, and the Last Day, then indeed he has strayed far away.

[Sūrah an-Nisā' 4:136]

These are from the verses that combine the pillars of faith, including belief in the Books. To disbelieve in the pillars of *īmān* or anything from them is to disbelieve in Allāh ﷻ, because Allāh called the absence of faith "disbelief."

Belief in the Books is to believe in them in general and in detail. This is because not all of the Books sent down have been named, and the details found in them have not all been mentioned. Rather, only some of the names and some of the details of the Books have been mentioned. Therefore, what has not been mentioned in detail, we believe in it in general, and what has been mentioned in detail, then we believe it in detail as it has been narrated.

From the revealed Books is the Tawrāh sent down to Mūsā عليه السلام, the Injīl sent down to 'Īsā عليه السلام, the Zabūr sent down to Dawud عليه السلام, and the Ṣuḥuf sent down to Ibrāhīm عليه السلام. These are the Books that have been sent down in detail, so we believe in them in detail.

From that is what has come in the statement of Allāh ﷻ:

﴿ وَالْآخِرَةُ خَيْرٌ وَأَبْقَىٰ ﴿١٧﴾ إِنَّ هَٰذَا لَفِي الصُّحُفِ الْأُولَىٰ ﴿١٨﴾ صُحُفِ إِبْرَاهِيمَ وَمُوسَىٰ ﴿١٩﴾ ﴾

Although the Hereafter is better and more lasting. Verily! This is in the former scriptures, the scriptures of Ibrāhīm and Mūsā.

[Sūrah al-A'lā 87:17-19]

This is some of the detail that we believe in as it appears.

﴿ مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذَٰلِكَ مَثَلُهُمْ فِي التَّوْرَاةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيَغِيظَ بِهِمُ الْكُفَّارَ ﴾

Muḥammad is the Messenger of Allāh, and those who are with him are severe against the disbelievers and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking bounty from Allāh and (His) Good Pleasure. The mark of them (i.e. of their faith) is on their faces (foreheads) from the traces of (their) prostration (during prayers). This is their description in the Tawrāh. But their description in the Injīl is like a (sown) seed that sends forth its shoot, then makes it strong; it then becomes thick and it stands straight on its stem, delighting the sowers that He may enrage the disbelievers with them.

[Sūrah al-Fatḥ 48:29]

This is inside the Tawrāh sent to Mūsā ﷺ and in the Injīl given to 'Īsā ﷺ. They contained these great attributes and beautiful qualities of the Companions (of the Messenger of Allāh) ﷺ before they existed.

From the details concerning these Books that we believe in is that all of the Books were established upon *tawḥīd*, all of them contained the six pillars of *īmān*, and the *da'wah* of the prophets is one.

﴿ وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ ﴾

And We certainly sent into every nation a messenger, [saying], "Worship Allāh and avoid *aṭ-ṭāghūt* (false deities)."

[Sūrah an-Nahl 16:36]

﴿ وَاذْكُرْ أَخَا عَادٍ إِذْ أَنْذَرَ قَوْمَهُ بِالْأَحْقَافِ وَقَدْ خَلَتِ النُّذُرُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ ﴾

And remember (Hūd) the brother of 'Ād, when he

warned his people in al-Aḥqāf (the curved sand hills in the southern part of the Arabian Peninsula). And surely, there have passed away warners before him and after him (saying), "Worship none but Allāh."

[Sūrah al-Aḥqāf 46:21]

All of the messengers were in agreement upon this principle, "Worship none but Allāh." And they were in agreement upon the Day of Judgment.

﴿ وَسِيقَ الَّذِينَ كَفَرُوا إِلَى جَهَنَّمَ زُمَرًا حَتَّى إِذَا جَاءُوهَا فُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِنْكُمْ يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ وَيُنْذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَذَا ﴾

And those who disbelieved will be driven to Hell in groups, till, when they reach it, the gates thereof will be opened (suddenly like a prison at the arrival of the prisoners). And its keepers will say, "Did not the messengers come to you from yourselves, reciting to you the verses of your Lord, and warning you of the meeting of this Day of yours?"

[Sūrah az-Zumar 39:71]

They mentioned what this day entails from Paradise, the Fire, judgment, reward, and recompense.

From belief in the Books is to believe that all the Books are revelation from Allāh that He sent down, and the messengers convey the Books in the best manner.

﴿ وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ ﴾

The messenger's duty is only to convey (the message) in a clear way.

[Sūrah an-Nūr 24:54]

The Books are comprised of guidance, success, happiness, and safety. Whoever believed in these Books from the nations they were sent to will be saved and happy in this life and the next, and whoever does not believe in them will be from the losers.

We believe the Noble Qur'ān is the seal of the revealed Books, so there is no Book after the Qur'ān, just as our Prophet is the final prophet, so there is no prophet after him ﷺ. The Qur'ān confirms the Books which came before it, and it is superior to them.

The Fourth Pillar of Īmān: Belief in the Messengers

We believe in them in general and in detail. Allāh narrated to us the stories of a number of His messengers. Allāh ﷻ said:

﴿ مِنْهُم مَّن قَصَصْنَا عَلَيْكَ وَمِنْهُم مَّن لَّمْ نَقْصُصْ عَلَيْكَ ﴾

Some of their stories We have related to you and some of their stories We have not related to you.

[Sūrah Ghāfir 40:78]

Allāh has mentioned some of their stories and names, and there are many prophets whose names are not mentioned in the Qur'ān or the Sunnah. There are twenty-five prophets mentioned by name in the Noble Qur'ān, but there are other prophets and messengers whose names are not mentioned.

As for the prophets whose names are mentioned, then we believe in them in detail, and we believe in the details of their *da'wah* and their stories which have been mentioned, such as the stories of Mūsā, 'Īsā, Nūḥ, Hūd, Ṣāliḥ, Ayyūb, Sulaymān, and others عليهم السلام. The stories of some of them have been mentioned in more detail than others, and we believe in all the details mentioned in the Book of Allāh ﷻ.

Included in this are the details mentioned in the Sunnah — we

believe in them as they are narrated. As for that which is not mentioned in detail, then we believe in it in general. We believe all the messengers conveyed the message in the most complete manner. They did not leave any good except they directed their nations to it, and they did not leave any evil except they warned their nations against it. Whoever believed in them and followed them will be happy in this life and the next; as for those who denied and disbelieved in them, they will lose in this life and the next.

We believe that Allāh ﷻ preferred some of them over others.

﴿ تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ ﴾

Those messengers! We preferred some to others…

[Sūrah al-Baqarah 2:253]

﴿ وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَى بَعْضٍ ﴾

We have preferred some of the prophets above others…

[Sūrah al-Isrā' 17:55]

We believe in this preference and we believe the best of the prophets are the five messengers of strong will: Nūḥ, Ibrāhīm, Mūsā, 'Īsā, and Muḥammad ﷺ.

Allāh mentioned them together in His statement:

﴿ وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَى وَعِيسَى ابْنِ مَرْيَمَ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا ﴾

And (remember) when We took from the prophets their covenant, and from you (O Muḥammad), and from Nūḥ, Ibrāhīm, Mūsā, and 'Īsā son of Maryam. We took from them a strong covenant.

[Sūrah al-Aḥzāb 33:7]

We believe the best of the messengers of strong will is Muḥammad

ﷺ, the seal of the prophets and the best of all mankind. We believe he sealed the message.

﴿ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ﴾

Muḥammad is not the father of any man among you, but he is the Messenger of Allāh and the last (end) of the prophets.

[Sūrah al-Aḥzāb 33:40]

And it has been authenticated that the Prophet said:

وإنه لا نبي بعدي.

And surely there is no prophet after me.[66]

The Fifth Pillar of Īmān: Belief in the Last Day

Belief in the Last Day is to believe in everything that will occur after death from what has been mentioned in detail in the Book and the Sunnah. Death is the beginning of the next life, while the grave is the first station of the next life. Whoever dies, their judgment begins.

Belief in the Last Day is *īmān* in everything that will happen after death, beginning with the trial of the grave, its punishment or its bliss, then the affairs of the resurrection, the gathering (of the people), the standing before the Lord of all that exists, the scales, the bridge of the Fire, and the scrolls. Some will take their book [of deeds] with their right hand, while some will take their book with their left hand. It is to believe in the affairs connected to Paradise and its pleasure, and to the Hellfire and its punishment.

[66] *Ṣaḥīḥ al-Bukhārī* 3400

Belief in the Last Day is of two levels:

1) Certain belief: This is the only type of belief that will be accepted. The person is certain and has no doubt that there will be reward and punishment on the Last Day. Whoever doubts this or wavers in this is not a believer, and his actions will not be accepted.

2) Firmly rooted belief: This is *īmān* that is firmly rooted in the heart, deeply rooted in the soul. This is the *īmān* that presents itself to the slave at various occasions and in various situations, such that every time he wants to do an action, he reflects upon his faith in the Last Day. You find him preparing himself for the Last Day during every moment.

For this reason, the people of high *īmān*, those who will succeed with this *īmān,* will say:

﴿ إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا مُشْفِقِينَ ﴿٢٦﴾ فَمَنَّ اللَّهُ عَلَيْنَا وَوَقَانَا عَذَابَ السَّمُومِ ﴿٢٧﴾ ﴾

Aforetime, we were afraid with our families (from the punishment of Allāh). But Allāh has been gracious to us, and has saved us from the torment of the Fire.

[Sūrah aṭ-Ṭūr 52:26-27]

This fear and trepidation caused them to prepare for this Day.

﴿ فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَاؤُمُ اقْرَءُوا كِتَابِيَهْ ﴿١٩﴾ إِنِّي ظَنَنتُ أَنِّي مُلَاقٍ حِسَابِيَهْ ﴿٢٠﴾ ﴾

Then as for him who will be given his record in his right hand, he will say, "Take, read my record! Indeed, I was certain that I would be meeting my account."

[Sūrah al-Ḥāqqah 69:19-20]

This means, "I was upon certain *'aqīdah* and firmly rooted *īmān* that I would be taken to account and stand before Allāh ﷻ." Thus, the fruit of this *īmān* was that he prepared for the Day of Reckoning.

Included in belief in the Day of Judgment is belief in the major and minor signs that will occur before that Day.

﴿ فَهَلْ يَنظُرُونَ إِلَّا السَّاعَةَ أَن تَأْتِيَهُم بَغْتَةً فَقَدْ جَاءَ أَشْرَاطُهَا ﴾

Do they then await (anything) other than the Hour, that it should come upon them suddenly? But some of its portents have already come...

[Sūrah Muḥammad 47:18]

"Portents" means the signs of the Hour.

The Sixth Pillar of Īmān: Belief in the Divine Decree

Belief in the divine decree is to believe that the knowledge of Allāh is eternal and precedes everything that occurs. It is to believe that Allāh encompasses everything with His knowledge and that He has enumerated everything. It is to believe that Allāh ﷻ wrote the decree of all the creation and their actions fifty thousand years before He created the heavens and the earth. It is to believe in the will of Allāh — whatever He wills will happen, and whatever He does not will will not happen. It is to believe that Allāh created everything.

Thus, belief in the divine decree is based upon four pillars, which have been compiled in these lines of poetry:

علمٌ كتابةُ مولانا مشيئتُه

وخَلقُه وهو تكوينٌ وإيجادُ

Knowledge, writing of our Lord, His will, and His creating, and it is His fashioning and bringing [of things] into existence.

These four affairs are the levels of belief in the divine decree, and the person does not believe in the divine decree until he believes in these affairs.

The First Level

Belief in the Knowledge of Allāh

This is the belief that Allāh has eternal knowledge of what occurred and what will occur, and He has knowledge of those things that did not happen and how they would have happened if they had. He encompasses everything in knowledge, and He has enumerated everything.

The Second Level

Belief in the Writing of Allāh

This is to believe that Allāh ﷻ wrote the decree of all the creation and their actions.

﴿ إِنَّ ذَٰلِكَ فِي كِتَابٍ إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ﴾

Verily, it is (all) in the Book (al-Lawḥ al-Maḥfūẓ). Verily! That is easy for Allāh.

[Sūrah al-Ḥajj 22:70]

And it comes in a narration from the Prophet ﷺ:

كَتَبَ اللَّهُ مَقَادِيرَ الْخَلَائِقِ قَبْلَ أَنْ يَخْلُقَ السَّمَوَاتِ وَالأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ.

Allāh wrote the decree of all the creation and their actions fifty

thousand years before He created the heavens and the earth.[67]

And in another *ḥadīth* he said:

إِنَّ أَوَّلَ مَا خَلَقَ اللَّهُ الْقَلَمَ فَقَالَ لَهُ : اكْتُبْ ، قَالَ: رَبِّ وَمَاذَا أَكْتُبُ ؟ قَالَ: اكْتُبْ مَقَادِيرَ كُلِّ شَيْءٍ حَتَّى تَقُومَ السَّاعَةُ.

Verily the first thing Allāh created was the pen. He said to it, "Write." The pen said, "My Lord, what shall I write?" He said, "Write the decree of everything until the Hour is established."[68]

So the pen wrote everything that was to occur until the Day of Judgment.

The Third Level

Belief in the Divine Will of Allāh

This is to believe that everything occurs by the will of Allāh. Whatever Allāh wills will occur, and whatever He does not will will not occur.

﴿ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ﴾

And you will not will, unless (it be) that Allāh wills, the Lord of all that exists.

[Sūrah at-Takwīr 81:29]

Thus we believe that Allāh's will is implemented, and His power is comprehensive. Nothing happens in His dominion except according to His universal and divine will.

The Fourth Level

Belief in the Creation of Allāh and His bringing it into existence.

[67] *Ṣaḥīḥ Muslim* 2653

[68] *Musnad Imām Aḥmad* 22707

This is to believe that Allāh ﷻ is the Creator of everything.

﴿ وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴾

While Allāh created you and that which you do!

[Sūrah aṣ-Ṣāffāt 37:96]

﴿ اللَّهُ خَالِقُ كُلِّ شَيْءٍ ﴾

Allāh is the Creator of all things...

[Sūrah az-Zumar 39:62]

﴿ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴾

All praises and thanks be to Allāh, the Lord of all that exists.

[Sūrah al-Fātiḥah 1:2]

These are the levels of divine decree: Knowledge, Writing, Divine Will, and Creation. The person will not be a believer in the divine decree unless he believes in them.

Believing that the divine decree, the good of it and the bad of it, is all from Allāh ﷻ, will result in the person turning to Allāh in the best manner, and they will place their complete trust in Him. They will seek refuge in Him in the best manner, and they will constantly ask Him to make them firm and to not allow their heart to deviate. They will ask Him for rectification and seek His protection. This is because all the affairs are in the Hand of Allāh. This will have a tremendous, blessed effect.

كَانَ النَّبِيُّ صلى الله عليه وسلم فِي جَنَازَةٍ فَأَخَذَ شَيْئًا فَجَعَلَ يَنْكُتُ بِهِ الأَرْضَ فَقَالَ مَا مِنْكُمْ مِنْ أَحَدٍ إِلاَّ وَقَدْ كُتِبَ مَقْعَدُهُ مِنَ النَّارِ وَمَقْعَدُهُ مِنَ الْجَنَّةِ. قَالُوا يَا رَسُولَ اللَّهِ أَفَلاَ نَتَّكِلُ عَلَى كِتَابِنَا وَنَدَعُ الْعَمَلَ قَالَ اعْمَلُوا فَكُلٌّ مُيَسَّرٌ لِمَا خُلِقَ لَهُ، أَمَّا مَنْ كَانَ مِنْ أَهْلِ السَّعَادَةِ فَيُيَسَّرُ لِعَمَلِ أَهْلِ السَّعَادَةِ، وَأَمَّا مَنْ كَانَ مِنْ

أَهْلِ الشَّقَاءِ فَيُيَسَّرُ لِعَمَلِ أَهْلِ الشَّقَاوَةِ. ثُمَّ قَرَأَ {فَأَمَّا مَنْ أَعْطَى وَاتَّقَى * وَصَدَّقَ بِالْحُسْنَى}.

While the Prophet ﷺ was in a funeral procession, he picked something up and started scraping the ground with it, and he said, "There is none among you except that his place has been written for him either in the Hellfire or in Paradise." [The Companions] said, "O Allāh's Messenger! Shall we not depend upon what has been written for us and give up deeds?" He said, "Carry on doing (good) deeds, for everybody will find easy the deeds that will lead him to the destined place for which he has been created. So he who is destined to be among the happy (in the hereafter) will find it easy to do the deeds characteristic of such people, while he who is destined to be among the miserable ones will find it easy to do the deeds characteristic of such people." Then he recited, "As for him who gives (in charity), keeps his duty to Allāh, fears Him, and believes in the best [reward]." (Sūrah al-Layl 92:5-10)[69]

It is upon the person to be diligent in what will benefit him from the good in this life and the next, and he must seek the help of his Lord, place his trust in Him, and ask Him for help, assistance, and success. As the Prophet ﷺ said:

اِحْرِصْ عَلَى مَا يَنْفَعُكَ, وَاسْتَعِنْ بِاَللَّهِ.

Be diligent upon what benefits you and seek help with Allāh.[70]

In summary, these great principles and strong foundations are what *īmān* is built upon: belief in Allāh, the angels, the Books, the messengers, the Last Day, and the divine decree, the good of it and the bad of it. It is obligatory upon the Muslim to give great concern and precedence to these pillars over other affairs. They must strive to learn them and increase their knowledge in them by looking into the proofs and statements of the scholars from Ahlus-Sunnah to clarify these matters.

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[69] *Ṣaḥīḥ al-Bukhārī* 4948

[70] *Ṣaḥīḥ Muslim* 2664

THE FOURTH LESSON
The Categories of Tawḥīd & the Categories of Shirk

The Shaykh ﷺ *said:*

The fourth lesson is the categories of *tawḥīd* and the categories of *shirk*.

The Categories of Tawḥīd

The Shaykh ﷺ *said:*

[First], the clarification of the categories of *tawḥīd,* and they are three: Tawḥīd ar-Rubūbiyyah (the Tawḥīd of Lordship), Tawḥīd al-Ulūhiyyah (the Tawḥīd of Worship) and Tawḥīd al-Asmā' waṣ-Ṣifāt (the Tawḥīd of the Names and Attributes of Allāh).

As for Tawḥīd ar-Rubūbiyyah (the Tawḥīd of Lordship), it is to believe that Allāh is the Creator of everything and the One who arranges the affairs of everything, and He has no partners in that.

As for Tawḥīd al-Ulūhiyyah (the Tawḥīd of Worship), it is to believe that Allāh ﷻ is the true object of worship and He has no partners in that. This is the meaning of "nothing has the right to be worshipped except Allāh," as it means there is no true object of worship except Allāh. Thus, all acts of worship, including prayer and other than that, must be sincerely directed to Allāh alone, and it is not permissible to direct any act of worship to other than Him.

As for Tawḥīd al-Asmā' waṣ-Ṣifāt (the Tawḥīd of the Names and Attributes of Allāh), it is to believe in all the names and attributes of Allāh that appear in the Noble Qur'ān and the authentic Sunnah. We affirm them for Allāh alone in the manner befitting His majesty, without distortion, negation, saying how, or making an example. This is based upon the statement of Allāh عَزَّ وَجَلَّ:

﴿قُلْ هُوَ اللَّهُ أَحَدٌ ۝١ اللَّهُ الصَّمَدُ ۝٢ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝٣ وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ ۝٤﴾

Say (O Muḥammad): He is Allāh, (the) One. Allāh aṣ-Ṣamad (the Self-Sufficient Master, Whom all creatures need; He neither eats nor drinks). He begets not, nor was He begotten, and there is none equal or comparable unto Him.

[Sūrah al-Ikhlāṣ 112:1-4]

And the statement of Allāh تَبَارَكَ وَتَعَالَىٰ:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

There is nothing like unto Him, and He is the All-Hearer, the All-Seer.

[Sūrah ash-Shūrā 42:11]

Some of the scholars have put *[tawḥīd]* into two categories, categorizing Tawḥīd al-Asmā' waṣ-Ṣifāt as a part of Tawḥīd ar-Rubūbiyyah. This is not problematic, because the intent behind both classifications is clear.



EXPLANATION

This lesson clarifies what is connected to the three categories of *tawḥīd*, the *tawḥīd* which Allāh تَبَارَكَ وَتَعَالَىٰ created us for and brought us into existence to actualize. Through investigation, the Book and the Sunnah prove that the categories of *tawḥīd* are three:

1) Tawḥīd ar-Rubūbiyyah

2) Tawḥīd al-Ulūhiyyah

3) Tawḥīd al-Asmā' waṣ-Ṣifāt

These categories are connected to one another and cannot be separated. The person's faith in the Lordship of Allāh سُبْحَانَهُ وَتَعَالَىٰ and His names and attributes necessitates that he purifies all of his worship for Allāh alone, that he singles out Allāh سُبْحَانَهُ وَتَعَالَىٰ for worship, and that he does not take anyone or anything as a rival or partner with Allāh.

Tawḥīd al-Ulūhiyyah contains Tawḥīd ar-Rubūbiyyah and Tawḥīd al-Asmā' waṣ-Ṣifāt, as the Shaykh alluded to at the end of what he said about these categories. He said that some of the scholars make the categories of *tawḥīd* into two categories, with Tawḥīd ar-Rubūbiyyah and Tawḥīd al-Asmā' waṣ-Ṣifāt being one category, which is the Tawḥīd of Knowledge, while Tawḥīd al-Ulūhiyyah is another category, which is the Tawḥīd of Action.

For this reason, some of the scholars say *tawḥīd* is two categories:

1) The Tawḥīd of Knowledge, and this embodies Tawḥīd ar-Rubūbiyyah and Tawḥīd al-Asmā' waṣ-Ṣifāt. This is because both of these categories require knowledge, understanding, and affirmation.

2) The Tawḥīd of Action, and this is Tawḥīd al-Ulūhiyyah, which is to single out Allāh with worship, making the religion sincerely for Him.

Both of these categories of *tawḥīd* are the purpose for creation. The first category is alluded to in the statement of Allāh سُبْحَانَهُ وَتَعَالَىٰ:

﴿ اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا ﴾

It is Allāh Who has created the seven heavens and of the earth the like thereof (i.e. seven). His command descends between them (the heavens and earth), that you may know that Allāh has power over all things, and that Allāh surrounds (comprehends) all things in (His) Knowledge.

[Sūrah aṭ-Ṭalāq 65:12]

The second category is mentioned in the statement of Allāh ﷻ:

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴾

And I (Allāh) created not the *jinn* and humans except that they should worship Me (alone).

[Sūrah adh-Dhāriyāt 51:56]

The first verse mentioned states that He created them to know, while the second verse states that He created them to worship.

These two categories of *tawḥīd* are the reason for creation, so we can know the names and attributes of our Lord. We know Him by what He teaches His slaves of His beautiful names, lofty attributes, and great actions. The second category is for action; this is to single out Allāh with worship and to make the religion purely for Him.

This is not problematic, because those who count the categories of *tawḥīd* as two place Tawḥīd ar-Rubūbiyyah and Tawḥīd al-Asmā' waṣ-Ṣifāt into one category, the category of knowledge, because both of them require knowledge. And the second category is Tawḥīd al-Ulūhiyyah, which is the Tawḥīd of Action.

These three categories of *tawḥīd* are known by examining the speech of Allāh and the speech of His Messenger ﷺ, and it is a perfect analysis and proof. This is the situation with many of the affairs of the legislation — they are known by examining the speech of Allāh and the speech of His Messenger ﷺ. This categorization of *tawḥīd* is a legislative categorization, meaning it is extracted from

the Book of Allāh and the Sunnah of His Messenger ﷺ.

For example, look at these categories in Sūrah al-Fātiḥah:

﴿ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴾

All praises and thanks be to Allāh, the Lord of all that exists.

[Sūrah al-Fātiḥah 1:2]

This is Tawḥīd ar-Rubūbiyyah.

﴿ الرَّحْمَٰنِ الرَّحِيمِ ۝٣ مَالِكِ يَوْمِ الدِّينِ ۝٤ ﴾

The Most Beneficent, the Most Merciful. The Only Owner (and the Only Ruling Judge) of the Day of Recompense.

[Sūrah al-Fātiḥah 1:3-4]

This is Tawḥīd al-Asmā' waṣ-Ṣifāt.

﴿ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴾

You (alone) we worship and You (alone) we ask for help.

[Sūrah al-Fātiḥah 1:5]

This is Tawḥīd al-Ulūhiyyah.

Look at these categories in the final *sūrah* of the Qur'ān:

﴿ قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴾

Say: I seek refuge with (Allāh), the Lord of mankind.

[Sūrah an-Nās 114:1]

This is Tawḥīd ar-Rubūbiyyah.



The King of mankind.

[Sūrah an-Nās 114:2]

This is Tawḥīd al-Asmā' waṣ-Ṣifāt.



The God of mankind.

[Sūrah an-Nās 114:3]

This is Tawḥīd al-Ulūhiyyah.

Then the Shaykh ﷺ concisely explained these three categories.

Tawḥīd ar-Rubūbiyyah

The Shaykh said:

As for Tawḥīd ar-Rubūbiyyah, it is belief that Allāh is the Creator of everything and the One Who arranges the affairs of everything, and He has no partners in that.



This category is called Tawḥīd ar-Rubūbiyyah (the Tawḥīd of Lordship). It is for the slave to affirm and believe in the Lordship of Allāh ﷻ over all that exists, [to believe in Him] as the Creator, the Provider, the Giver of Life, the Causer of Death, and the Controller and Arranger of all the affairs of the slaves, and He has no partner in any of this.

Believing in this category alone is not sufficient to make one a person of *tawḥīd*, and it will not save him from the punishment of Allāh ﷻ if he does not bring what is necessary to go along with

it, which is the Tawḥīd of Worship. So he must purify his worship and religion for Allāh ﷻ, as Allāh ﷻ said:

﴿ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ﴾

And they were not commanded except to worship Allāh, [being] sincere to Him in religion.

[Sūrah al-Bayyinah 98:5]

And for this reason, Allāh ﷻ said about the disbelievers and the polytheists:

﴿ وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ ﴾

And most of them believe not in Allāh except that they attribute partners unto Him.

[Sūrah Yūsuf 12:106]

As Ibn 'Abbās and others have said, this means that the polytheists believe Allāh is the Creator and Provider, [71] because if they are asked, "Who created you? Who created the heavens and the earth? Who provides for you? Who is the One who gives life and causes death?" they will answer, "Allāh." Thus, they believe that Allāh is the Lord, the Creator, the Provider, the One Who gives life and causes death, and the One Who arranges the affairs. And His statement "except that they attribute partners unto Him" means that they associate partners with Him in worship.

This is similar to the statement of Allāh ﷻ:

﴿ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴾

Then do not set up rivals unto Allāh (in worship) while you know.

[Sūrah al-Baqarah 2:22]

[71] Collected by al-Bayhaqi in *al-Asmā' waṣ-Ṣifāt* (868)

This statement, "Then do not set up rivals unto Allāh (in worship) while you know," is addressed to the polytheists. This means do not set up rivals in worship while you know that there is no Creator for you other than Allāh. If you affirm that you have no Creator other than Allāh, it is necessary that you single Him out in worship, and that you do not take with Him any rivals or partners.

Tawḥīd al-Ulūhiyyah

The Shaykh said:

As for Tawḥīd al-Ulūhiyyah, it is to believe that Allāh is the true object of worship and He has no partners in that. This is the meaning of "nothing has the right to be worshipped except Allāh," as it means there is no true object of worship except Allāh. Thus all acts of worship, including prayer and other than that, must be sincerely directed to Allāh alone, and it is not permissible to direct any act of worship to other than Him.



EXPLANATION

This is Tawḥīd al-Ulūhiyyah; it is also called Tawḥīd al-'Ibādah (the Tawḥīd of Worship), the desired requested *tawḥīd*, and the Tawḥīd of Action — all of these names are one. *Tawḥīd* means to purify the religion for Allāh by only supplicating to, seeking aid from, relying upon, sacrificing for, vowing to, and directing all aspects of worship to Allāh.

As Allāh said:

﴿ قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾ لَا شَرِيكَ لَهُ ۖ وَبِذَٰلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿١٦٣﴾ ﴾

Say: Indeed, my prayer, my rites of sacrifice, my

living and my dying are for Allāh, Lord of all that exists. He has no partner. And of this I have been commanded, and I am the first of the Muslims.

[Sūrah al-An'ām 6:162-163]

Tawḥīd al-Ulūhiyyah is to single out Allāh alone for worship, to purify the religion for Him, and to disavow all *shirk*.

﴿ إِنَّنِي بَرَاءٌ مِّمَّا تَعْبُدُونَ ۝٢٦ إِلَّا الَّذِي فَطَرَنِي ۝٢٧ ﴾

Verily, I am innocent of what you worship, except for He who created me…

[Sūrah az-Zukhruf 43:26-27]

﴿ وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ ﴾

And verily, We have sent among every *ummah* (community, nation) a messenger (proclaiming), "Worship Allāh (alone), and avoid (or keep away from) *aṭ-ṭāghūt* (all false deities)."

[Sūrah an-Nahl 16:36]

﴿ وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ﴾

Worship Allāh and join nothing with Him in worship…

[Sūrah an-Nisā' 4:36]

﴿ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ﴾

And your Lord has decreed that you worship none but Him.

[Sūrah al-Isrā' 17:23]

﴿ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ﴾

And they were not commanded except to worship

Allāh, [being] sincere to Him in religion.

[Sūrah al-Bayyinah 98:5]



Surely, the religion is for Allāh only.

[Sūrah az-Zumar 39:3]

The verses with this meaning are numerous.

Tawḥīd al-Ulūhiyyah means "nothing has the right to be worshipped except Allāh," as the Shaykh alluded to. For this reason, it is called "the statement of *tawḥīd,"* because it is the proof of *tawḥīd*, the statement of *tawḥīd*, and there is no *tawḥīd* without it. It negates worship for everything other than Allāh, while affirming worship in all aspects for Allāh alone, including humility, submission, *rukū'*, *sujūd*, *du'ā'*, vowing, sacrificing, fear, hope, and other acts of worship. Purify all acts of worship for Allāh and do not make any partners with Him in any aspect of worship.

The statement "nothing has the right to be worshipped except Allāh" will not benefit the one who says it if he does not actualize what it entails, which is the *tawḥīd* of Allāh. It will not benefit the person who says it with his tongue while negating it with his actions. The one who says, "Nothing has the right to be worshipped except Allāh," and then supplicates to, seeks help from, and sacrifices and vows to other than Allāh, will not benefit from his statement. This is because he did not actualize what *tawḥīd* entails. The statement "nothing has the right to be worshipped except Allāh" is not a statement without a meaning, or a phrase without significance; rather, it is a statement with a noble meaning, the greatest purpose, and the noblest goal, which is the *tawḥīd* of Allāh and purifying the religion for Him ﷻ.

The legislative text urges giving concern to this statement, preserving it, and using it as a supplication during the morning and evening, at the time of sleep, and after every prayer, as well as at

other times. All of this is to make this *tawḥīd* firm. Here is a beautiful, beneficial example: How many times do you say this statement of *tawḥīd* after you say *taslīm* to exit the prayer? And what do you say after that, based upon what has been narrated from the Prophet ﷺ? After every prayer, he would say the statement of *tawḥīd.*

لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ لاَ إِلَهَ إِلاَّ اللَّهُ وَلاَ نَعْبُدُ إِلاَّ إِيَّاهُ لَهُ النِّعْمَةُ وَلَهُ الْفَضْلُ وَلَهُ الثَّنَاءُ الْحَسَنُ لاَ إِلَهَ إِلاَّ اللَّهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ.

There is none worthy of worship except Allāh alone; He has no partner or associate. His is the dominion, to Him is all the praise, and He is able to do all things. There is none worthy of worship except Allāh, and we worship none but Him, to Him belong the favors, to Him belongs the virtue, and He is the One Who is deserving of all good praise. There is none worthy of worship except Allāh, making the religion sincerely for Him, even though the disbelievers detest it.[72]

The statement of *tawḥīd* (nothing has the right to be worshipped except Allāh) appears in this supplication three times, and each time it is followed by a statement that emphasizes its meaning and actualizes its significance.

The first statement of *tawḥīd* in this supplication is followed by the statement, "alone; He has no partner or associate." This is because the statement "nothing has the right to be worshipped except Allāh" is established upon two pillars, which are negation and affirmation. The negation is in the statement "nothing has the right to be worshipped," while the affirmation is in the statement "except Allāh." This is *tawḥīd.* The negation and affirmation are emphasized by the statement "alone; He has no partner or associate." The statement "alone" emphasizes the affirmation, while the statement "He has no partner or associate" emphasizes the negation. Thus, the statement of *tawḥīd,* "nothing has the right to be worshipped

[72] *Ṣaḥīḥ Muslim* 594

except Allāh," is followed by that which emphasizes the meaning of *tawḥīd*.

After that, this first statement is followed by the proofs of *tawḥīd*: "His is the dominion, to Him is all the praise, and He is able to do all things." This means that only Allāh ﷻ owns the dominion, and He alone arranges the affairs of the universe. He has power over all things and He has no partners in this. This is proof of the obligation of singling Him out with *tawḥīd* and making the religion sincerely for Him.

The second statement of *tawḥīd* is followed by "and we worship none but Him." This statement is the meaning of "nothing has the right to be worshipped except Allāh," so the meaning of the statement of *tawḥīd* was connected to the statement of *tawḥīd* itself to show its importance and greatness. It will only bring about benefit if its meaning is actualized, and not by merely uttering the statement. Then the proofs of *tawḥīd* follow: "to Him belong the favors, to Him belongs the virtue, and He is the One Who is deserving of all good praise." This means that He is the One who gives the favors and He has no partners in that, He alone has the virtue and He has no rival in that, and He alone is praised for His beautiful names and lofty attributes; this is proof and evidence for the obligation of singling Him out alone for worship.

The third statement of *tawḥīd* is followed by the statement "making the religion sincerely for Him"; this is proof that the statement of *tawḥīd* is the statement of sincerity, making the religion sincerely for Allāh, [as Allāh said]:

﴿ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ﴾

And they were not commanded except to worship Allāh, [being] sincere to Him in religion.

[Sūrah al-Bayyinah 98:5]

So we say, "Nothing has the right to be worshipped except Allāh," with our tongues while believing in the sincerity it entails with our

hearts, and with this we will be the people of *tawḥīd* in reality.

You see in this statement from the Prophet, which the Muslim is instructed to repeat at the end of each prayer, a reminder of the statement of *tawḥīd* and its meaning, and that which emphasizes its meaning and the proofs for it. And if we wanted to give a summarized meaning for "nothing has the right to be worshipped except Allāh" from these three statements mentioned after the prayer, we would say: The meaning of "nothing has the right to be worshipped except Allāh" is that we do not worship anyone other than Allāh, alone without partners, and we make the religion sincerely for Him. This is from the best and most comprehensive meanings for "nothing has the right to be worshipped except Allāh."

In summary, it is upon us to know that these statements of *tawḥīd* and legislated supplications did not come as mere statements, or as speech to merely be uttered at certain times; rather, these supplications are intended to renew the *tawḥīd* of the slave and his covenant with Allāh ﷻ, and to actualize His *tawḥīd* and sincerity in the religion.

The Muslim repeats these statements in the morning and evening, in his prayer, in his movements and travel, and in all his affairs; this is to renew the covenant of *tawḥīd* by making his religion sincere for Allāh ﷻ. He only supplicates to, seeks help from, asks of, relies upon, and directs every aspect of worship to Allāh alone.

You will find people who do not understand the great intent behind these statements, so a person will raise his finger saying, "Nothing has the right to be worshipped except Allāh," while he does not know its meaning. Consequently, you find that shortly after he says this he will say, "O so-and-so! Help me!" He quickly negates the statement of *tawḥīd* by supplicating to other than Allāh ﷻ. This is because he said the statement of *tawḥīd,* but he did not know its meaning or what it contains from the *tawḥīd* of Allāh and sincerity in the religion. He does not know it means to only supplicate to

Allāh, and to only humble and submit himself to Allāh. And *du'ā'* is the greatest form of worship; rather, the Prophet ﷺ said:

الدُّعَاءُ هُوَ الْعِبَادَةُ.

Du'ā' **is worship.**[73]

And he recited the statement of Allāh ﷻ:

﴿ وَقَالَ رَبُّكُمُ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴾

And your Lord said: Invoke Me, I will respond to your (invocation). Verily! Those who scorn My worship will surely enter Hell in humiliation!

[Sūrah Ghāfir 40:60]

A noble brother informed me of something, and I was hurt by what he said. He said that he heard a man saying in his *sujūd*, "Help me, O so-and-so!" This is despite the fact that he had recited in Sūrah al-Fātiḥah:

﴿ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴾

You (alone) we worship, and You (alone) we ask for help.

[Sūrah al-Fātiḥah 1:5]

This is a covenant between him and Allāh that he will not supplicate to anyone other than Allāh, and that he will only seek help from, ask of, and rely upon Allāh. But in the very same prayer, while he is in *sujūd*, he says, "O so-and-so, help me!" Where is the covenant he recited while he was standing?

﴿ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴾

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[73] *Sunan Abī Dāwūd* 1479

You (alone) we worship, and You (alone) we ask for help.

[Sūrah al-Fātiḥah 1:5]

This means, "We worship You (O Allāh) and we do not worship anyone other than You, and we seek Your help (O Allāh) and we do not seek help from other than You." The Prophet ﷺ said to Ibn 'Abbās ﷺ:

إِذَا سَأَلْتَ فَاسْأَلِ اللهَ، وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللهِ، وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللهُ لَكَ، وَلَوِ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللهُ عَلَيْكَ رُفِعَتِ الْأَقْلَامُ وَ جَفَّتِ الصُّحُفُ.

If you ask, ask Allāh, and if you seek aid, seek aid in Allāh. Know that if the nations were to unite to assist you, they would not be able to benefit you except with that which Allāh has written for you, and if they were to unite to harm you, they would not be able to harm you except with that which Allāh has written for you. The pens have been lifted, and the pages have dried.[74]

In summary, the statement "nothing has the right to be worshipped except Allāh" is the statement of *tawḥīd*, and *tawḥīd* is the meaning of this statement. It is to make the religion purely for Allāh ﷻ, and to single Him out with humility, submission, *du'ā'*, hope, fear, sacrifice, vowing, and other than that from the various acts of worship. As the Shaykh رحمه الله said: "Thus all acts of worship, including prayer and other than that, must be sincerely directed to Allāh alone, and it is not permissible to direct any act of worship to other than Him." This means that whoever directs any aspect of worship to other than Allāh has negated his *tawḥīd*, and by this action he becomes a polytheist.

Allāh ﷻ said:

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[74] *Musnad Imām Aḥmad* 2763

﴿ وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِن قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٦٥﴾ بَلِ اللَّهَ فَاعْبُدْ وَكُن مِّنَ الشَّاكِرِينَ ﴿٦٦﴾ ﴾

And indeed it has been revealed to you (O Muḥammad), as it was to those before you (Allāh's messengers): If you join others in worship with Allāh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers. Nay! But worship Allāh (alone and none else), and be among the grateful.

[Sūrah az-Zumar 39:65-66]

The word "deeds" (*'amal,* عَمَل) is a singular noun, and it is in the Arabic *muḍāf* construction. It is a principle in the Arabic language that when the singular noun appears in the *muḍāf* construction, the meaning is general. Therefore, the statement "your deeds will be in vain" means that all of your deeds will be in vain, including the prayer, fasting, Ḥajj, charity, kindness to parents, keeping ties of kinship, and other acts of worship. All of your actions will be null and void if you associate partners with Allāh or make anyone other than Allāh equal to Him in any of His rights. For example, supplicating to, seeking help from, sacrificing for, or vowing to other than Allāh, or giving any other aspect of worship to other than Allāh. Allāh ﷻ said:

﴿ قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾ لَا شَرِيكَ لَهُ ۖ وَبِذَٰلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿١٦٣﴾ ﴾

Say: Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allāh, Lord of all that exists. He has no partner. And of this I have been commanded, and I am the first of the Muslims.

[Sūrah al-An'ām 6:162-163]

Tawḥīd al-Asmā' waṣ-Ṣifāt

The Shaykh رحمه الله *said:*

As for Tawḥīd al-Asmā' waṣ-Ṣifāt (the Tawḥīd of the Names and Attributes of Allāh), it is to believe in all the names and attributes of Allāh that appear in the Noble Qur'ān and the authentic Sunnah. We affirm them for Allāh alone in the manner befitting His majesty.



EXPLANATION

The meaning of singling out Allāh with His names and attributes is that we affirm for Him beautiful names and lofty attributes that He has affirmed for Himself in His Book, or that His Messenger has affirmed for Him in his Sunnah, in the manner which befits His majesty. To connect these names and attributes to Allāh necessitates Him being specified with these names and attributes within the bounds of His statement:

﴿ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴾

There is nothing like unto Him, and He is the All-Hearer, the All-Seer.

[Sūrah ash-Shūrā 42:11]

And His statement:

﴿ هَلْ تَعْلَمُ لَهُ سَمِيًّا ﴾

Do you know of any who is similar to Him?

[Sūrah Maryam 19:65]

And His statement:

﴿ وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ ﴾

And there is none equal or comparable unto Him.

[Sūrah al-Ikhlāṣ 112:4]

And His statement:

﴿ فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ ﴾

So put not forward similitudes for Allāh.

[Sūrah an-Nahl 16:74]

And His statement:

﴿ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴾

Then do not set up rivals unto Allāh (in worship) while you know.

[Sūrah al-Baqarah 2:22]

Thus Allāh has beautiful names and lofty attributes that are affirmed in the manner that they are narrated, and they are believed in as they appear in the Book of our Lord and the Sunnah of our Prophet ﷺ. We do not go beyond the bounds of the Qur'ān and the *aḥādīth*. As Imām Aḥmad رحمه الله said, "We describe Allāh as He has described Himself and as He was described by His Messenger ﷺ, and we do not go beyond the Qur'ān and the *aḥādīth*.

The Shaykh رحمه الله said, "without distortion, negation, saying how, or making an example." These are four affairs the Shaykh warned against رحمه الله. It is obligatory to affirm the names and attributes along with severely warning against falling into these four affairs, because all four of these affairs involve deviating in the names of Allāh and His attributes. Our Lord تبارك وتعالى said:

﴿ وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَى فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ ﴾

And (all) the Most Beautiful Names belong to Allāh, so call on Him by them, and leave the

company of those who belie or deny (or utter impious speech against) His names. They will be requited for what they used to do.

[Sūrah al-A'rāf 7:180]

This is a threat and a warning for everyone who deviates in the names and attributes of Allāh ﷻ. And there are many paths and manners of deviation, but the people fall into these affairs of deviation the most. Some of the people deviate by *taḥrīf* (distortion), some deviate by *takyīf* (saying how), some deviate by *tamthīl* (making resemblance or likeness to the creation), and some deviate by *ta'ṭīl* (negation). It is obligatory to warn against these affairs with the most severe warning.

The Shaykh's statement, "without distortion (*taḥrīf*)," means without distorting the names and attributes, which includes distorting the wording or the meaning. Distortion of the wording means, for example, adding or removing a letter, or altering the vowel marking on the letter to change the meaning. Distortion of the meaning means to give a word the meaning of another word.

His statement, "without negation (*ta'ṭīl*)," means without denying [the names and attributes] and not affirming them, because "*ta'ṭīl*" is to deny.

His statement, "without saying how (*takyīf*)," means without delving into the meaning of how [the name or attribute] is. Therefore, do not say how the ascension is, how He descends, how His Hand is, or how His Hearing is. These questions are false, because we have been informed of Allāh's names and attributes but we have not been informed of how His names and attributes are. Therefore, we affirm what we have been informed of and we do not delve into what we have not been informed of. For this reason, Imām Malik رحمه الله said, "The ascension is known, while the how is unknown." This means we do not know it. And in another narration, he said, "The how is not understood." This means we do not understand it.

The Shaykh's statement, "without making any resemblance or likeness to the creation (*tamthīl*)," means without likening any of His attributes to the attributes of the creation; for example, the person saying that the Hearing of Allāh is like our hearing, or the Sight of Allāh is similar to our sight. Allāh is exalted and glorified above that. To make an example is to disbelieve in Allāh, so the one who likens Him to His creation is a disbeliever. The one who says the Hand of the One he worships is similar to his hand, His Hearing is similar to his hearing, and His Sight is similar to his sight, does not worship Allāh. As some of the Salaf said, "Those who liken Allāh to His creation worship idols."[75] As for our Lord, then His attributes befit His majesty; there is nothing similar to Him, and He has no likeness or resemblance in any of His names or attributes.

﴿ وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ ﴾

And there is none equal or comparable unto Him.

[Sūrah al-Ikhlāṣ 112:4]

Therefore, to liken Allāh to His creation is disbelief in Allāh, and a distortion of His names and attributes.

The Shaykh ﷺ *said:*

﴿ قُلْ هُوَ اللَّهُ أَحَدٌ ① اللَّهُ الصَّمَدُ ② لَمْ يَلِدْ وَلَمْ يُولَدْ ③
وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ ④ ﴾

Say (O Muḥammad): He is Allāh, (the) One. Allāh aṣ-Ṣamad (the Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks). He begets not, nor was He begotten, and there is none

[75] This was mentioned by Shaykh al-Islām Ibn Taymiyyah ﷺ in *al-Majmū' al-Fatāwā* (196/5)

equal or comparable unto Him.

[Sūrah al-Ikhlāṣ 112:1-4]

And the statement of Allāh ﷻ:



There is nothing like unto Him, and He is the All-Hearer, the All-Seer.

[Sūrah ash-Shūrā 42:11]

EXPLANATION

This means we affirm these attributes based upon this *sūrah*, and it is called Sūrah al-Ikhlāṣ, because it is dedicated to clarifying the attributes of the Lord. If a person says, "Who is Allāh?" and someone responds by reciting this *sūrah*, this response would be sufficient to know the Lord. How great is this *sūrah* in clarifying the attributes of the Lord ﷻ! It comes in the story of the noble Companion who used to recite in every *rak'ah,* "Say: He is Allāh, (the) One," that some of the Companions with him found this to be problematic, so they informed the Prophet ﷺ about this. He said:

سَلُوهُ لأَيِّ شَيْءٍ يَصْنَعُ ذَلِكَ. فَسَأَلُوهُ فَقَالَ لأَنَّهَا صِفَةُ الرَّحْمَنِ فَأَنَا أُحِبُّ أَنْ أَقْرَأَ بِهَا. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَخْبِرُوهُ أَنَّ اللَّهَ يُحِبُّهُ.

"Ask him why he does that." They asked him and he said, "Because it contains the attributes of ar-Raḥmān, and I love to recite it." The Messenger of Allāh ﷺ said, "Inform him that verily, Allāh loves Him."[76]

And in another narration he said, **"Your love for it has entered you into Paradise."**[77]

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[76] *Ṣaḥīḥ Muslim* 813

[77] *Musnad Imām Aḥmad* 12512

And this understanding is based on the statement of Allāh ﷻ:



There is nothing like unto Him, and He is the All-Hearer, the All-Seer.

[Sūrah ash-Shūrā 42:11]

Allāh affirmed Hearing and Seeing for Himself after negating resemblance to His creation. This is proof that affirming the attributes does not necessitate resemblance to the creation. Therefore, Allāh ﷻ does not resemble the creation in His essence, His attributes, or His actions.

Tawḥīd al-Asmā' waṣ-Ṣifāt is based upon two pillars gathered in this verse and in Sūrah al-Ikhlāṣ. These two principles are: declaring Allāh to be free of any defects or imperfections without negating His attributes, and affirming His attributes without likening Him to the creation. Whoever rejects anything from His names and attributes and negates them is not a believer. Likewise, whoever says how His attributes are or likens them to the creation is not a believer, as Allāh is far above what the wrongdoers ascribe to Him.

The Shaykh رحمه الله said, "Some of the scholars have put *[tawḥīd]* into two categories, categorizing Tawḥīd al-Asmā' waṣ-Ṣifāt as a part of Tawḥīd ar-Rubūbiyyah."

This is from the standpoint that both of these categories are from the Tawḥīd of Knowledge.

The Shaykh رحمه الله said, "And this is not problematic because the intent behind both classifications is clear."

What Opposes This Tawḥīd Negates It

If we know that *tawḥīd* is divided into these three categories, then know that what opposes this *tawḥīd* negates it.

If we know that Tawḥīd ar-Rubūbiyyah means that Allāh alone is the Lord, meaning that He alone creates, provides, gives life, causes death, and arranges and controls the affairs of the universe, then the opposite of this is to affirm any affair of His Lordship to the creation. An example of this is to say that someone from the creation creates or controls the affairs of the universe; whoever says this has negated *tawḥīd,* and he is a disbeliever in the Lordship of Allāh ﷻ. This is because a person will not be upon Tawḥīd ar-Rubūbiyyah until He believes that Allāh alone is the Lord and has no partners in any of His Lordship.

If we know that Tawḥīd al-Asmā' waṣ-Ṣifāt is based on affirming for Allāh beautiful names and lofty attributes while negating for Him any defects, imperfections, and anything not befitting to His majesty, then know that the opposite of this *tawḥīd* is to reject anything that has been affirmed for Allāh or to affirm anything that has been negated for Him. Whoever affirms something for Allāh that He has negated for Himself or negates for Allāh something that He has affirmed for Himself, has fallen into what opposes this *tawḥīd.* I will give an example of each of these from the Qur'ān.

Allāh ﷻ affirmed for Himself knowledge, and that He encompasses everything with His knowledge. There is nothing hidden from Him in the heavens or the earth. He knows what was, what will be, and how those things that did not happen would be if they had happened. Whoever doubts or rejects this is not a believer, and whoever wavers in [belief in] this attribute or in anything connected to it is a disbeliever in Allāh ﷻ. Allāh ﷻ said:

﴿ وَلَٰكِن ظَنَنتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مِّمَّا تَعْمَلُونَ ﴿٢٢﴾ وَذَٰلِكُمْ ظَنُّكُمُ الَّذِي ظَنَنتُم بِرَبِّكُمْ أَرْدَاكُمْ فَأَصْبَحْتُم مِّنَ الْخَاسِرِينَ ﴿٢٣﴾ فَإِن يَصْبِرُوا فَالنَّارُ مَثْوًى لَّهُمْ ۖ وَإِن يَسْتَعْتِبُوا فَمَا هُم مِّنَ الْمُعْتَبِينَ ﴿٢٤﴾ ﴾

But you thought that Allāh knew not much of what you were doing. And that thought of yours

that you thought about your Lord has brought you to destruction, and (this Day) you have become of those utterly lost! Then, even if they have patience, the Fire will be a home for them, and even if they beg to be excused, they are not of those who will ever be excused.

[Sūrah Fuṣṣilat 41:22-24]

This is the punishment that befell them for this reason: "But you thought that Allāh knew not much of what you were doing." They doubted in something that Allāh ﷻ affirmed for Himself, which is the vastness of His knowledge, and His knowledge encompasses everything. Consequently, whoever negates what Allāh has affirmed for Himself is a disbeliever because of that.

﴿ وَهُمْ يَكْفُرُونَ بِالرَّحْمَنِ ﴾

While they disbelieve in the Most Merciful.

[Sūrah ar-Ra'd 13:30]

He called their rejection of His name (ar-Raḥmān) disbelief in Him.

The second example is affirming what Allāh has negated for Himself. As mentioned in Sūrah al-Ikhlāṣ:

﴿ وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ ﴾

And there is none equal or comparable unto Him.

[Sūrah al-Ikhlāṣ 112:1-4]

Allāh تَبَارَكَ وَتَعَالَى said in Sūrah Maryam:

﴿ وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا ﴾

And they say, "The Most Beneficent (Allāh) has begotten a son."

[Sūrah Maryam 19:88]

Their mistake was affirming for Allāh that which He negated for Himself, because Allāh negated for Himself having any children, while they affirmed this for Him. Allāh is far removed and free from having children. Allāh said:

﴿ وَقَالُوا اتَّخَذَ الرَّحْمَٰنُ وَلَدًا ﴿٨٨﴾ لَّقَدْ جِئْتُمْ شَيْئًا إِدًّا ﴿٨٩﴾ تَكَادُ السَّمَاوَاتُ يَتَفَطَّرْنَ مِنْهُ وَتَنشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا ﴿٩٠﴾ أَن دَعَوْا لِلرَّحْمَٰنِ وَلَدًا ﴿٩١﴾ وَمَا يَنبَغِي لِلرَّحْمَٰنِ أَن يَتَّخِذَ وَلَدًا ﴿٩٢﴾ ﴾

And they say, "The Most Beneficent (Allāh) has begotten a son." Indeed you have brought forth (said) a terrible, evil thing. Whereby the heavens are almost torn, the earth is split asunder, and the mountains fall in ruins, that they ascribe a son (or offspring or children) to the Most Beneficent. But it is not suitable for (the majesty of) the Most Beneficent that He should beget a son (or offspring or children).

[Sūrah Maryam 19:88-92]

Therefore, from the mistakes and errors in [belief in] the names and attributes is to affirm for Him what He negated for Himself, or to negate for Him what He affirmed for Himself.

The third category is Tawḥīd al-Ulūhiyyah, and it is to single out Allāh with worship. What opposes that is to direct anything of worship to other than Allāh, including sacrificing to, supplicating to, seeking help from, or vowing to other than Allāh. These actions negate this *tawḥīd;* rather, they negate the religion altogether, as mentioned in the verse:

﴿ وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِن قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٦٥﴾ بَلِ اللَّهَ فَاعْبُدْ وَكُن مِّنَ الشَّاكِرِينَ ﴿٦٦﴾ ﴾

And indeed it has been revealed to you (O Muḥammad), as it was to those before you (Allāh's messengers): If you join others in worship with Allāh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers. Nay! But worship Allāh (alone and none else), and be among the grateful.

[Sūrah az-Zumar 39:65-66]

The Categories of Shirk

The Shaykh ﷺ *said:*

The categories of *shirk* are three: major *shirk*, minor *shirk*, and hidden *shirk*. Major *shirk* necessitates that all the deeds of a person are nullified, and he will remain in the Fire forever if he dies upon that. As Allāh ﷻ said:

﴿ وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ ﴾

But if they had joined in worship others with Allāh, all that they used to do would have been of no benefit to them.

[Sūrah al-An'ām 6:88]

And Allāh ﷻ said:

﴿ مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسَاجِدَ اللَّهِ شَاهِدِينَ عَلَى أَنْفُسِهِمْ بِالْكُفْرِ أُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ وَفِي النَّارِ هُمْ خَالِدُونَ ﴾

It is not for the *mushrikūn* (polytheists and disbelievers) to maintain the *masājid* of Allāh while they witness against themselves with disbelief. The works of such are in vain and in Fire shall they

abide.

[Sūrah at-Tawbah 9:17]

Whoever dies upon this will not be forgiven, and Paradise will be forbidden for him, as Allāh ﷻ said:

﴿ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَنْ يَشَاءُ ﴾

Verily, Allāh forgives not that partners should be set up with him in worship, but He forgives except that (anything else) for whom He pleases...

[Sūrah an-Nisā' 4:48]

And He said:

﴿ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴾

Verily, whosoever sets up partners in worship with Allāh, then Allāh has forbidden Paradise for him, and the Fire will be his abode. And for the wrong-doers there are no helpers.

[Sūrah al-Mā'idah 5:72]

And from the categories of major *shirk* is supplicating to the deceased and idols, and seeking relief from them, vowing to them, sacrificing to them, and the likes.



EXPLANATION

We have learned that *tawḥīd* is put into three categories, which is proven in the Book of Allāh and the Sunnah of His Prophet ﷺ. We have also learned that every category has a category that opposes it. Therefore, if *tawḥīd* is of three categories, then *shirk* is also of three categories: *shirk* in Lordship, *shirk* in worship, and *shirk* in the names and attributes. Here the Shaykh رحمه الله mentions

other categories of *shirk* as it relates to major and minor *shirk*. He categorized it into major, minor, and hidden, which shall be clarified [later]. Is hidden *shirk* a separate category, or is it a description of the other two categories? The reason for this being called "hidden *shirk*" will also be clarified.

Major *shirk* and minor *shirk* differ in terms of their prescribed punishments and their rulings. As for major *shirk*, it is to make other than Allāh equal to Allāh, in anything from the rights of Allāh. So whoever makes other than Allāh similar to Him in any of His rights has taken this person or thing as a partner and rival with Allāh. Therefore, *shirk* is to make rivals with Allāh ﷻ. For this reason, Allāh mentioned that when the disbelievers enter the Fire on the Day of Judgment, they will say:

﴿ تَاللَّهِ إِن كُنَّا لَفِي ضَلَالٍ مُّبِينٍ ﴿٩٧﴾ إِذْ نُسَوِّيكُم بِرَبِّ الْعَالَمِينَ ﴿٩٨﴾ ﴾

By Allāh, we were truly in a manifest error, when We held you (false gods) as equals (in worship) with the Lord of all that exists.

[Sūrah ash-Shu'arā' 26:97-98]

This is *shirk* — to make other than Allāh equal with Allāh.

﴿ وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ ﴾

And of mankind are some who take (for worship) others besides Allāh as rivals (to Allāh). They love them as they love Allāh.

[Sūrah al-Baqarah 2:165]

They made their love for Allāh equal to their love for others.

Shirk is revilement; it is to take rivals and partners with Allāh. Allāh ﷻ said:

﴿ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴾

Then do not set up rivals unto Allāh (in worship) while you know.

[Sūrah al-Baqarah 2:22]

This means setting up partners with Allāh, giving them aspects of worship and rights which belong only to Allāh ﷻ.

It is also to make others equal with Allāh, as Allāh said about the disbelievers:

﴿ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ ﴾

Yet those who disbelieve hold others as equal with their Lord.

[Sūrah al-An'ām 6:1]

They make other than Allāh equal with Allāh, and they make other than Him similar to Him. This is major *shirk*, which removes one from the fold of Islām.

It is obligatory upon the Muslim to fear *shirk* for himself with a tremendous fear, more than he fears anything else. This fear necessitates that he take precautions from falling into it, just as a person takes means to protect himself when he fears something. Have you not seen how the person takes extreme precaution to eat permissible food that is not *ḥarām*? He wants to protect his body from obesity, sickness, heaviness, and laziness, so he takes precaution, fearing this outcome. Is it not correct that the greatest protection during his life is to protect himself from *shirk*?! He must meticulously protect himself from falling into it. Will the person take measures to protect himself from certain foods fearing he will become sick, but not protect himself from sins fearing standing before Allāh ﷻ? And will he not protect himself from the greatest sin of all, which is associating partners with Allāh ﷻ?

Surely the one who knows *shirk* and knows its disgraceful result

will have tremendous fear for himself. It is sufficient that he reads the statement of Allāh ﷻ in two places in Sūrah an-Nisā':

﴿ إِنَّ اللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَاءُ ﴾

Verily, Allāh forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases...

[Sūrah an-Nisā' 4:48][78]

This verse is relating to the person who dies upon *shirk;* he has absolutely no hope for mercy, and no portion of forgiveness. He will only have eternal punishment. This punishment will begin the moment his soul leaves his body. Our Prophet ﷺ said:

مَنْ مَاتَ وَهْوَ يَدْعُو مِنْ دُونِ اللَّهِ نِدًّا دَخَلَ النَّارَ.

Whoever dies while invoking anything other than Allāh as a rival to Allāh will enter the Hellfire.[79]

This person will enter the Fire once his soul leaves his body. For this reason, the scholars have said that the Fire is extremely close to the polytheist — nothing is between him and the Fire except for his soul leaving his body, and then he will enter it. The first Fire he will experience will be in his grave, thus his grave will be a pit of Fire, as Allāh ﷻ said about the followers of Pharaoh:

﴿ النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا ﴾

The Fire; they are exposed to it, morning and afternoon...

[Sūrah Ghāfir 40:46]

Allāh ﷻ has clarified that the one who dies upon *shirk* and disbe-

[78] And Sūrah an-Nisā' 4:116

[79] *Ṣaḥīḥ al-Bukhārī* 4497

lief has absolutely no hope of mercy or forgiveness.

﴿ وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُم مِّنْ عَذَابِهَا ۚ كَذَٰلِكَ نَجْزِي كُلَّ كَفُورٍ ﴿٣٦﴾ وَهُمْ يَصْطَرِخُونَ فِيهَا رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ ۚ أَوَلَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرُ فِيهِ مَن تَذَكَّرَ وَجَاءَكُمُ النَّذِيرُ ۖ فَذُوقُوا فَمَا لِلظَّالِمِينَ مِن نَّصِيرٍ ﴿٣٧﴾ ﴾

But those who disbelieve, for them will be the Fire of Hell. Neither will it have a complete killing effect on them so that they die, nor shall its torment be lightened for them. Thus do We requite every disbeliever! Therein they will cry, "Our Lord! Bring us out, we shall do righteous good deeds, not (the evil deeds) that we used to do." (Allāh will reply), "Did We not give you lives long enough, so that whosoever would receive admonition, could receive it? And the warner came to you. So taste you (the evil of your deeds). For the wrongdoers there is no helper."

[Sūrah Fāṭir 35:36-37]

This means that all they will have on the Day of Judgment is the Fire of Hell. They will ask to be removed from the Fire so they can do acts other than the *shirk* and disbelief they did in the worldly life, but they were wrongdoers, meaning they wronged and oppressed themselves with *shirk* and disbelief. As Allāh ﷻ said:

﴿ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴾

Verily! Joining others in worship with Allāh is a great oppression indeed.

[Sūrah Luqmān 31:13]

Consequently, the person who dies as a polytheist or disbeliever will have nothing except the Fire; they will abide there forever, and

their punishment will never be lessened.

﴿ وَلَا يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا ﴾

Nor shall its torment be lightened for them.

[Sūrah Fāṭir 35:36]

Rather, their punishment will increase. For this reason, some of the imāms of *tafsīr* have said that the most difficult verse upon the polytheist on the Day of Judgment, while they are in the Fire, will be the statement of Allāh ﷻ:

﴿ فَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا ﴾

So taste you (the results of your evil actions); no increase shall We give you, except in torment.

[Sūrah an-Naba' 78:30]

They will desire for the punishment upon them to be lessened, or they will desire to die and return to the world so they can perform the righteous actions that they failed to do. But it will be said to them:

﴿ فَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا ﴾

So taste you (the results of your evil actions); no increase shall We give you, except in torment.

[Sūrah an-Naba' 78:30]

All of this necessitates fear from *shirk* and warning against falling into it, and always seeking refuge in Allāh ﷻ. The slave must seek protection and refuge from *shirk*, disbelief, hypocrisy, and misguidance. Look at this chapter, the chapter of fearing *shirk*, and look at the supplication of Ibrāhīm al-Khalīl عليه السلام, the *imām* of the people of *tawḥīd:*

﴿ وَاجْنُبْنِي وَبَنِيَّ أَن نَّعْبُدَ الْأَصْنَامَ ﴿٣٥﴾ رَبِّ إِنَّهُنَّ أَضْلَلْنَ كَثِيرًا مِّنَ النَّاسِ ﴿٣٦﴾ ﴾

And keep me and my sons away from worshipping idols. O my Lord! They have indeed led astray many among mankind.

[Sūrah Ibrāhīm 14:35-36]

Ibrāhīm at-Taymi رحمه الله, who is from the imāms of the Salaf, said, "Who is safe from tribulation after Ibrāhīm?"[80] Ibrāhīm عليه السلام feared for himself and asked his Lord, "Keep me and my sons away from worshipping idols." This means, "Place me, my Lord, far away from idols and worshipping idols." He requested that Allāh safeguard, protect, and preserve him, while he عليه السلام is the one who broke the idols with his hand! How can anyone else feel safe for themselves and not fear, [if even Ibrāhīm was fearful]?

From the supplications of our Prophet ﷺ that he would say three times every morning and three times every evening is his saying:

اللهم إني أعوذ بك من الكفر، والفقر، اللهم إني أعوذ بك من عذاب القبر لا إله إلا أنت.

O Allāh, I seek refuge in You from disbelief and poverty, O Allāh I seek refuge in You from the punishment of the grave; there is no deity worthy of worship except for You.[81]

And it has been authenticated that he ﷺ used to say in his *du'ā'*:

اللَّهُمَّ لَكَ أَسْلَمْتُ وَبِكَ آمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ وَإِلَيْكَ أَنَبْتُ وَبِكَ خَاصَمْتُ اللَّهُمَّ إِنِّي أَعُوذُ بِعِزَّتِكَ لاَ إِلَهَ إِلاَّ أَنْتَ أَنْ تُضِلَّنِي أَنْتَ الْحَيُّ الَّذِي لاَ يَمُوتُ وَالْجِنُّ وَالإِنْسُ يَمُوتُونَ.

O Allāh, to You I surrender myself, in You I affirm my faith, and

[80] *Tafsīr* of Ibn Abī Ḥātim 12287

[81] *Sunan Abī Dāwūd* 4/324, authenticated in *Adab al-Mufrad* by al-Bukhāri

in You I place my trust. To You I turn in repentance and with Your help I fight my adversaries. O Allāh, I seek refuge in You with Your power; there is no deity worthy of worship except You, lest You should lead me astray. You are the Ever-Living who does not die, while the *jinn* and mankind die.[82]

And he used to say this often in his *du'ā'*:

يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ.

O Changer of the Hearts, make my heart firm upon Your religion.[83]

And in the Qur'ān:

﴿ رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِن لَّدُنكَ رَحْمَةً ﴾

Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You.

[Sūrah Āli 'Imrān 3:8]

Also from that which necessitates fear is that the Prophet ﷺ told us what was going to occur in this *ummah*, in order to warn and caution us. The Prophet ﷺ said:

لاَ تَقُومُ السَّاعَةُ حَتَّى تَلْحَقَ قَبَائِلُ مِنْ أُمَّتِي بِالْمُشْرِكِينَ وَحَتَّى تَعْبُدَ قَبَائِلُ مِنْ أُمَّتِي الأَوْثَانَ.

The Last Hour will not come before the tribes of my *ummah* attach themselves to the polytheists and the tribes of my *ummah* worship idols.[84]

And it comes in another *ḥadīth* that the Prophet ﷺ said:

[82] *Ṣaḥīḥ Muslim* 2717

[83] *Jāmi' at-Tirmidhi* 3522

[84] *Sunan Abī Dāwūd* 4252

لاَ تَقُومُ السَّاعَةُ حَتَّى تَضْطَرِبَ أَلَيَاتُ نِسَاءِ دَوْسٍ عَلَى ذِي الْخَلَصَةِ.

The Hour will not begin until the backsides of the women of Daws wobble (as they go) around Dhul-Khalaṣah.[85]

This means they will go back to worshipping idols. Dhul-Khalaṣah is an idol that was worshipped during the pre-Islamic days of ignorance. The Prophet ﷺ gave a comprehensive warning by saying:

لَتَتَّبِعُنَّ سَنَنَ الَّذِينَ مِنْ قَبْلِكُمْ شِبرًا بِشِبْرٍ وَذِرَاعًا بِذِرَاعٍ.

You will surely tread the same path as those before you, inch by inch and step by step.[86]

The most evil manner in which they are followed is in *shirk* and the worship of idols, and he informed us that this is going to happen. Thus, it is obligatory upon the Muslim to be afraid of falling into that and to take precautions from it.

From that which necessitates fear from *shirk* is that the Prophet ﷺ informed us that some *shirk* is hidden. He clarified this by giving a tremendous example that the Muslim must reflect upon. The Prophet ﷺ said:

للشرك فيكم أخفى من دبيب النمل.

Verily, *shirk* among you is more hidden than the crawling ant.[87]

He said it is like a crawling ant; rather, he said it is **more** hidden than a crawling ant! When a person is sitting and an ant crawls beside him, does he notice the ant?! He said it is more hidden than this. This necessitates fear and always seeking refuge in Allāh ﷻ. The slave must take precaution and seek refuge from *shirk*. This is

[85] *Ṣaḥīḥ Muslim* 2906

[86] *Ṣaḥīḥ Muslim* 2669

[87] *Ṣaḥīḥ al-Bukhārī* 716

what we have been informed of by the advisor ﷺ. With this, he encouraged the Muslims towards a great supplication to protect and safeguard them. He said:

أولا أدلكم على شيء إذا قلتموه أذهب الله عنكم قليل الشرك وكثيره" قالوا: بلى يا رسول الله قال: تقولون: اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ أَنْ نُشْرِكَ بِكَ شَيْئًا نَعْلَمُهُ وَنَسْتَغْفِرُكَ لِمَا لَا نَعْلَمُ.

"Shall I direct you to say something with which Allāh will remove from you the small amount of *shirk* and the large amount of *shirk*?" They said, "Of course, O Messenger of Allāh." He said, "Say, 'O Allāh, verily we seek refuge in You from associating anything with You while we know, and we seek forgiveness from You for that which we do not know.' "[88]

The following amazing narration is also from that which necessitates fear from *shirk*, so ponder over it:

The Prophet ﷺ entered upon the Companions while they were discussing a tremendous tribulation. They were discussing the *fitnah* of the Dajjāl, which is the most dangerous and severe *fitnah*. The Prophet ﷺ said:

أَلاَ أُخْبِرُكُمْ بِمَا هُوَ أَخْوَفُ عَلَيْكُمْ عِنْدِي مِنَ الْمَسِيحِ الدَّجَّالِ. قَالَ قُلْنَا بَلَى. فَقَالَ الشِّرْكُ الْخَفِيُّ أَنْ يَقُومَ الرَّجُلُ يُصَلِّي فَيُزَيِّنُ صَلاَتَهُ لِمَا يرى مِنْ نَظَرِ رَجُلٍ.

"Shall I not tell you of what I fear more for you than Dajjāl?" We said, "Of course." He said, "Hidden *shirk*, [like] when a man stands to pray and he beautifies his prayer because he sees a man looking at him."[89]

This is what the Prophet ﷺ feared for his *ummah*. He feared that a person would beautify his prayer when he noticed someone looking at him, or that he would beautify his Ḥajj or his worship in general because someone is looking at him.

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[88] *Ṣaḥīḥ al-Bukhāri* 716

[89] *Sunan Ibn Mājah* 4204

This issue has become more dangerous during our era than it was during the previous ones, because many of the people carry cell phones in their pockets by which they can take pictures. The most important concern of many people while worshipping at the Ḥarām in Makkah, in Madīnah, or during other religious rites, is to take a picture or video of themselves. This is so others can see their worship. We have seen this, and many people have seen this at the virtuous places, the places of *du'ā'* and worship. They elevate their hands in the appearance of someone supplicating, and they perfect their appearance, then the picture is taken. Once the picture is taken, their concern is over. Their concern is to take a picture at the Ka'bah, at the Jamarāt, at Ṣafā and Marwah, at 'Arafah, etc., and then they will place this picture in a big frame in their living room, or in a photo album, and they will show it to whoever visits.

So this affair has unfolded during our time in any extremely dangerous manner, since these gadgets became available. In earlier times, the person who wanted to show off had to describe his actions with his tongue. He would have to sit with the people and say, "I went to Makkah, and I was on 'Arafah crying, and I had humility. I stood at the Jamarāt, raising my hands in supplication...." However, in our time, showing off is silent, without speech. He gives the people pictures or videos and merely says to them, "Look." He doesn't have to speak or explain.

A noble brother informed me that he saw a man with his companion in the *masjid*. The man gave his companion a camera, and he sat as though he was in the *tashahhud* of the prayer. His friend took the picture of him like this, then he stood up and they walked away! What was the intent behind this picture? He will say to his friends, "This is a picture of me while I was praying in the Prophet's *masjid*." And he is lying, because he wasn't praying — he sat down [only] so his companion could take the picture. This is similar to the other person who raises his hands as though he is making *du'ā'*, then he says, "Look, this is me making *du'ā'*." And he is lying, because he wasn't making *du'ā'*. This is a great calamity. After putting forth great effort in travel, expenses, absence from family, and weariness,

he does this and nullifies his actions!

Also from what necessitates fear from *shirk* are the numerous callers to misguidance and the imāms of falsehood. The Prophet ﷺ feared this for his *ummah*. He said:

أخوف ما أخاف على أمتي الأئمة المضلون.

That which I fear the most for my *ummah* are the imāms of misguidance.[90]

Now you find imāms of misguidance who say to the people, "Relax, *shirk* will not befall (this *ummah*) at all," then they deceive the people by altering the meanings of *aḥādīth*. So the people use the unclear narrations as proof while leaving the completely clear narrations. The Prophet ﷺ said:

لاَ تَقُومُ السَّاعَةُ حَتَّى تَعْبُدَ قَبَائِلُ مِنْ أُمَّتِي الأَوْثَانَ.

The Last Hour will not come before tribes of my *ummah* worship idols.[91]

What is clearer than this! This is an authentic, confirmed *ḥadīth*. But they abandon the clear text and go to the unclear text to use as a proof, such as the *ḥadīth*:

إن الشيطان قد يئس أن يعبده المصلون في جزيرة العرب.

Verily the Shayṭān has despaired of being worshipped by those who engage in prayer in the Arabian Peninsula.[92]

So he will say to the people, "The Arabian Peninsula will never have *shirk* in it." But the scholars have explained this *ḥadīth* by saying that when the Shayṭān saw the strong *īmān* during the era of the Companions ﷺ and their devotion towards *tawḥīd,* he

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[90] *Ṣaḥīḥ al-Jāmi'* by Shaykh al-Albāni (1551)

[91] *Sunan Abī Dāwūd* 4252

[92] *Ṣaḥīḥ Muslim* 2812

despaired of being worshipped, and despaired that the faith of the people would go away. But there is never a time except that the time after it is more evil, and each year will regress. The situation will not remain the same; rather, the people will continue upon misguidance and blocking the path of Allāh ﷻ until a group from the *ummah* will worship idols.

How many crimes have been committed against the commoners and the ignorant when it is said to them, "*Shirk* will never occur"? Because of this, they feel no need to say, "O Allāh, save me from *shirk*." They give no concern to the danger of *shirk*, nor are they diligent in studying it to safeguard themselves from falling into it. Thus, you will find that *shirk* enters upon them widespread, in their actions, statements, and interactions, while they continue to believe that *shirk* will not occur, despite the fact that they have been contaminated by it. This is the danger of the imāms of misguidance.

These are from the affairs which necessitate fear from *shirk*, and warning from and taking precautions against it. The fear a person has from *shirk* should be greater than his fear of every other affair. He must strive with his soul to take precaution from falling into it. From the means of striving is to learn what *shirk* is. The scholars, may Allāh have mercy upon them, have said long ago, "How can someone protect himself from something when he doesn't know what he is protecting himself from?" How can the person who doesn't know what *shirk* is, its categories, its reality, and the affairs pertaining to it, protect himself from it?! Therefore, the first principle in protection from *shirk* is to know what *shirk* is, and to know its reality. With this knowledge, intending to safeguard himself from *shirk*, he will actualize this protection by Allāh's permission.

For this reason, one of the Salaf[93] said, "In the definition of *taqwā: Taqwā* of Allāh is working according to the obedience of Allāh, upon a light from Allāh, and hoping for the reward from

[93] He is Ṭalq bin Ḥabīb رحمه الله.

Allāh, while abandoning disobeying Allāh (and the greatest disobedience is *shirk*), upon a light from Allāh, fearing the punishment of Allāh." So it is a must that the person has knowledge of *shirk*, knowledge of its reality, and knowledge of the punishment for it. The intent behind this knowledge is to take precaution from it and to be warned from falling into it.

Also, the children must be warned from it, as Luqmān ﷺ advised:

﴿ وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴾

And (remember) when Luqmān said to his son when he was advising him: "O my son! Join not in worship others with Allāh. Verily! Joining others in worship with Allāh is a great wrong indeed."

[Sūrah Luqmān 31:13]

He warned his son from *shirk* while also clarifying its danger. He informed him that it is the greatest and vilest form of oppression, without exception.

Major Shirk

The Shaykh explained what is connected to *shirk* and it categories. He رحمه الله said, "Major *shirk* necessitates that all the deeds are nullified." This means every action he has will become null and void. As Allāh ﷻ said:

﴿ وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِن قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٦٥﴾ بَلِ اللَّهَ فَاعْبُدْ وَكُن مِّنَ الشَّاكِرِينَ ﴿٦٦﴾ ﴾

And indeed it has been revealed to you (O Muḥammad), as it was to those before you (Allāh's

messengers): "If you join others in worship with Allāh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers." Nay! But worship Allāh (alone and none else), and be among the grateful.

[Sūrah az-Zumar 39:65-66]

Shirk invalidates all the deeds of a person. This is what Allāh revealed to His Prophet ﷺ and He revealed this to all the prophets who came before him.

﴿ وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ ﴾

But if they had joined in worship others with Allāh, all that they used to do would have been of no benefit to them.

[Sūrah al-An'ām 6:88]

If major *shirk* is mixed with the actions, whether the actions are few or numerous, it nullifies and corrupts all of them, and none of his actions will be accepted. This is prevented by reflecting over that which corrupts the actions.

You will find many people studying this affair, looking into what will corrupt various things and how to prevent that. There is an entire field about how to protect food and nourishment. But what corruption is greater than *shirk*? It corrupts all the actions, and it destroys the worldly life of the person and his hereafter. This is an evident loss. If the person has prayers, fasting, and charity, they will not be accepted if they are corrupted by *shirk*.

Allāh ﷻ said:

﴿ وَمَا مَنَعَهُمْ أَنْ تُقْبَلَ مِنْهُمْ نَفَقَاتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَبِرَسُولِهِ ﴾

And nothing prevents their contributions from being accepted from them except that they disbe-

lieved in Allāh and in His Messenger.

[Sūrah at-Tawbah 9:54]

And He said:

﴿ وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴾

And whoever disbelieves in faith, his work has become worthless, and he, in the hereafter, will be among the losers.

[Sūrah al-Mā'idah 5:5]

The Shaykh ﷺ said, "And the person will remain in the Fire if he dies upon that." The person who dies upon *shirk* will not have anything on the Day of Judgment except the Fire, and he will remain there for eternity. Allāh ﷻ said:

﴿ وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴾

It is not for the *mushrikūn* (polytheists, and disbelievers), to maintain the *masājid* of Allāh while they witness against themselves with disbelief. The works of such are in vain and in Fire shall they abide.

[Sūrah at-Tawbah 9:17]

They bear witness against themselves with disbelief and their worship of idols, so they will remain in the Fire forever. They will not die [after entering the Fire], nor will the punishment be lightened for them.

The Shaykh ﷺ said, "Whoever dies upon this will not be forgiven and Paradise will be forbidden for him." Meaning, whoever dies upon major *shirk*. The proof that he will not be forgiven is the statement of Allāh ﷻ:

﴿ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَنْ يَشَاءُ ﴾

Verily, Allāh forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases.

[Sūrah an-Nisā' 4:48]

This is in relation to the person who dies upon major *shirk*. This verse does not contradict the statement of Allāh in Sūrah az-Zumar:

﴿ قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا ﴾

Say: O My slaves who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the mercy of Allāh, verily Allāh forgives all sins.

[Sūrah az-Zumar 39:53]

This is because His statement, "verily Allāh forgives all sins," pertains to the one who repents, and the proof of this is His statement, "despair not." This means "repent," and Allāh will accept their repentance from *shirk* and other sins as well. As for His statement in Sūrah an-Nisā':

﴿ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَنْ يَشَاءُ ﴾

Verily, Allāh forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases.

[Sūrah an-Nisā' 4:48]

This pertains to the person who dies upon *shirk*. Whoever dies

upon *shirk* has absolutely no hope for the forgiveness of Allāh ﷻ.

The proof that Paradise will be prohibited for the polytheist is the statement of Allāh ﷻ:

﴿ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴾

Verily, whosoever sets up partners in worship with Allāh, then Allāh has forbidden Paradise for him, and the Fire will be his abode. And for the wrong-doers there are no helpers.

[Sūrah al-Mā'idah 5:72]

The polytheist who dies upon *shirk* will have no helpers to protect them from the punishment of Allāh ﷻ. The phrase "wrong" (in "wrong-doers") here means *shirk*. This is similar to the statement of Allāh ﷻ:

﴿ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴾

Verily! Joining others in worship with Allāh is a great wrong indeed.

[Sūrah Luqmān 31:13]

And His statement:

﴿ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ ﴾

And the disbelievers, they are the wrong-doers.

[Sūrah al-Baqarah 2:254]

The Shaykh رحمه الله said, "And from the categories of major *shirk* is supplicating to the deceased and idols." This is because *du'ā'* is worship; rather, it is the greatest and most important form of worship, as has been authenticated from the Messenger of Allāh ﷺ:

الدُّعَاءُ هُوَ الْعِبَادَةُ .

Du'ā' **is worship.**[94]

Then the Prophet ﷺ recited the statement of Allāh ﷻ:

﴿ وَقَالَ رَبُّكُمُ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴾

And your Lord said, "Invoke Me, I will respond to your (invocation). Verily! Those who scorn My worship will surely enter Hell in humiliation!"

[Sūrah Ghāfir 40:60]

This means they will be disgraced. Thus He called those too arrogant to make *du'ā'* too arrogant to worship Him. Here, *du'ā'* is worship; rather, it is the greatest form of worship, so whoever supplicates to, seeks help and aid from, or seeks rain from other than Allāh has fallen into major *shirk* which removes him from the fold of Islām. The Messenger of Allāh ﷺ said:

إِذَا سَأَلْتَ فَاسْأَلِ اللهَ، وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللهِ، وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللهُ لَكَ.

If you ask, ask Allāh, and if you seek aid, seek aid in Allāh. And know that if the nations were to unite so as to assist you, they would not be able to benefit you except with that which Allāh has written for you.[95]

The imāms of misguidance whom the Prophet ﷺ feared for his *ummah* have not ceased, even now, to incite the people to supplicate to the dead, seek help from them, or seek honor from them, and they say, "This is seeking nearness to Allāh by way of them." They call it intercession, and they commit a great crime against the common Muslims.

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[94] *Jāmi' at-Tirmidhi* 2969

[95] *Musnad Imām Aḥmad* 2763

Once, I heard a common Muslim supplicating to other than Allāh, so I advised him. I began to recite verses to him to explain that *du'ā'* is worship and that it is not permissible to direct worship to other than Allāh. Like the statement of Allāh ﷻ:

﴿ وَمَنْ أَضَلُّ مِمَّنْ يَدْعُو مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَنْ دُعَائِهِمْ غَافِلُونَ ﴾

And who is more astray than one who calls (invokes) besides Allāh, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them?

[Sūrah al-Aḥqāf 46:5]

And like the statement of Allāh ﷻ:

﴿ وَالَّذِينَ تَدْعُونَ مِن دُونِهِ مَا يَمْلِكُونَ مِن قِطْمِيرٍ ۝١٣ إِن تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ ۖ وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ بِشِرْكِكُمْ ۚ وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ ۝١٤ ﴾

And those whom you invoke or call upon instead of Him, own not even a *qiṭmīr* (the thin membrane over the datestone). If you invoke (or call upon) them, they hear not your call, and if they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muḥammad) like Him Who is the All-Knower (of each and everything).

[Sūrah Fāṭir 35:13-14]

And like the statement of Allāh ﷻ:

﴿ قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضُّرِّ عَنْكُمْ وَلَا تَحْوِيلًا ﴾

Say (O Muḥammad): Call unto those besides Him

whom you pretend [to be gods]. They have neither the power to remove the adversity from you nor even to shift it from you to another person.

[Sūrah al-Isrā' 17:56]

And like the statement of Allāh ﷻ:

﴿ قُلِ ادْعُوا الَّذِينَ زَعَمْتُم مِّن دُونِ اللَّهِ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَمَا لَهُمْ فِيهِمَا مِن شِرْكٍ وَمَا لَهُ مِنْهُم مِّن ظَهِيرٍ ﴾

Say (O Muḥammad to those polytheists, pagans, etc.): Call upon those whom you assert (to be associate gods) besides Allāh, they possess not even the weight of an atom (or a small ant), either in the heavens or on the earth, nor have they any share in either, nor is there for Him any supporter from among them.

[Sūrah Saba' 34:22]

And I read to him *aḥādīth* surrounding this subject. When I finished, he understood this matter very well, and the issue was clear to him. He said to me, "I am from such-and-such country (and he mentioned the country he was from), and no one has ever said this to me." Meaning that the scholars would tell him this was a means of seeking nearness to Allāh. They made him feel that outstretching his hands and supplicating to other than Allāh, including the prophets and righteous people, was merely a means of seeking nearness to Allāh. They would not mention to him the verses of *tawḥīd* and the verses about sincerely supplicating to Allāh. This is what makes clear the danger of the imāms of misguidance upon the people, which we mentioned earlier.

The Shaykh رحمه الله said, "and seeking relief from them." This is to seek relief during hardship, distress, and illness. Many of the common Muslims, if their sickness or poverty becomes severe, or a calamity befalls them, go to one of the graves and seek refuge

there, crying, submitting themselves, and mentioning their needs at the grave. Allāh ﷻ said:

﴿ أَمْ مَنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ أَإِلَٰهٌ مَعَ اللَّهِ قَلِيلًا مَا تَذَكَّرُونَ ﴾

Is not He (better than your gods) Who responds to the distressed one, when he calls Him, and Who removes the evil, and makes you inheritors of the earth, generation after generation. Is there any god with Allāh? Little is that you remember!

[Sūrah an-Naml 27:62]

This means their remembrance of that which will lead them to the truth and guide them to the straight path is minimal.

The Shaykh رحمه الله said, "vowing to them." They vow to the graves. And the Shaykh said, "sacrificing to them," while Allāh ﷻ said:

﴿ قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾ لَا شَرِيكَ لَهُ ﴿١٦٣﴾ ﴾

Say: Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allāh, Lord of all that exists. He has no partner.

[Sūrah al-An'ām 6:162-163]

The Prophet ﷺ said:

لَعَنَ اللَّهُ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ.

Allāh has cursed the one who sacrifices for other than Him.[96]

The curse of Allāh means to be expelled and far-removed from the mercy of Allāh ﷻ. At the end of his speech, the Shaykh counted some of the categories of major *shirk*. This emphasizes

[96] *Ṣaḥīḥ Muslim* 1978

the importance of knowing the categories of *shirk* as part of the knowledge of *shirk*. Since the treatise of the Shaykh is concise, he [only] listed some of the categories, but this includes other categories of worship as well. To direct any aspect of worship to other than Allāh, such as the dead, idols, trees, rocks, or other than that, is major *shirk* which removes the person from the fold of Islām.

Minor Shirk

The Shaykh رحمه الله *said:*

As for minor *shirk*, then it is that which is confirmed by the texts of the Book and the Sunnah as *shirk* but is not from the category of major *shirk*, such as showing off in some of the actions, swearing by other than Allāh, the statement "whatever Allāh wills and so-and-so wills," and similar statements.



EXPLANATION

It is necessary to pay attention to this benefit, the difference between minor *shirk* and major *shirk*.

Major *shirk* is to make other than Allāh equal to Him in any of His rights. *Du'ā'* is the right of Allāh, so it is not permissible to supplicate to other than Allāh. Likewise, sacrificing, vowing, seeking relief, hope, and other than that is the right of Allāh upon His slaves, as it comes in the *ḥadīth* of Mu'ādh bin Jabal that the Prophet ﷺ said to him:

هَلْ تَدْرِي مَا حَقُّ اللَّهِ عَلَى الْعِبَادِ وَمَا حَقُّ الْعِبَادِ عَلَى اللَّهِ. قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ فَإِنَّ حَقَّ اللَّهِ عَلَى الْعِبَادِ أَنْ يَعْبُدُوهُ وَلاَ يُشْرِكُوا بِهِ شَيْئًا.

"Do you know the right of Allāh upon His servants and the right of the servants upon Allāh?" I said, "Allāh and His Messenger know best." He said, "The right of Allāh upon His servants is

that they worship Him and do not associate any partners with Him."[97]

Worship in all of its categories is the right of Allāh ﷻ, so whoever gives any aspect of worship to other than Allāh has equated his object of worship with Allāh. This is whether the act of worship is *du'ā'*, seeking relief, sacrificing, vowing, or other than that. Whoever gives any aspect of worship to other than Allāh has equated them with Allāh, so he is a polytheist with major *shirk* that removes him from the fold of Islām. This is the reality of major *shirk*.

The Shaykh رحمه الله said, "As for minor *shirk*, then it is that which is called *shirk* in the authenticated text from the Book and the Sunnah but is not from the category of major *shirk*." Meaning, it is not making other than Allāh equal with Him in any of His rights. For example, when a man says to someone, "Whatever Allāh wills and you will," this is minor *shirk*. For this reason, when the Prophet ﷺ heard a man say that, he responded to the man by saying:

أَجَعَلْتَنِي لِلَّهِ عَدْلاً؟ بَلْ مَا شَاءَ اللَّهُ وَحْدَهُ.

Have you made me a rival with Allāh? Rather, say, "What Allāh alone wills."[98]

And this was for a mere statement. When the man said this statement, he did not intend to make the will of the slave equal with the will of the Lord ﷻ. If he had intended this, even if he did not say this statement, it would have been major *kufr* that would have taken him outside the fold of Islām, due to him likening the creation to something particular to the Creator.

Because this statement is a statement of *shirk,* it is obligatory to protect the tongues from it, although when the people are corrected for many of the statements of *shirk,* they say, "We did not intend that." For this reason, the scholars call this category of

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[97] *Ṣaḥīḥ al-Bukhārī* 2856

[98] *Musnad Imām Aḥmad* 1839

shirk "the *shirk* of statement." Even if the person does not intend *shirk,* this type of statement is not permissible. It is obligatory to protect the tongues from *shirk.*

The Shaykh gives some general examples of minor *shirk*, and it is that which is mentioned in the text as *shirk* but which does not reach the limit of major *shirk.*

The Shaykh رحمه الله said "but it is not from the category of major *shirk.*" This means it is not making other than Allāh equal with Him in any of His rights or that which is specific to Him.

The Shaykh رحمه الله said, "such as showing off in some of the actions." This has guidelines, because pure *riyā'* (showing off) is major *shirk* which removes the person from the fold of Islām. This is the showing off of the hypocrites.

﴿ وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَوْا إِلَى شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ ﴾

And when they meet those who believe, they say, "We believe," but when they are alone with their devils, they say, "Truly, we are with you; verily, we were but mocking."

[Sūrah al-Baqarah 2:14]

So the intent behind the statement of the Shaykh, "such as showing off in some of the actions," is minor *riyā'*, because if pure *riyā'* was intended, this would be major kufr, and that is the *riyā'* of the hypocrites.



...to be seen of men...

[Sūrah an-Nisā' 4:142]

Allāh سبحانه وتعالى has described them like this.

The Shaykh ﷺ said, "and swearing by other than Allāh," such as swearing by the Ka'bah, swearing by the Prophet ﷺ, or swearing by anything other than Allāh, whether it is a structure or a person. Our Prophet ﷺ said:

مَنْ حَلَفَ بِغَيْرِ اللَّهِ فَقَدْ كَفَرَ أَوْ أَشْرَكَ.

Whoever swears by other than Allāh has committed *kufr* or *shirk*.[99]

He called swearing by other than Allāh disbelief, and he called it *shirk*, but it is not the major *shirk* that removes a person from the fold of Islām — it is the minor *shirk*.

Minor *shirk* is more dangerous than the major sins, thus its danger is very severe. It is not a light matter. Ibn Mas'ūd ﷺ said:

لأن أحلف بالله كاذبا أحب إلي أن أحلف بغيره صادقا.

That I should swear by Allāh while I am lying is more beloved to me than to swear by other than Him while I am telling the truth.[100]

The person who swears by Allāh while lying has combined two things, one of them good and one of them bad. The good thing is the *tawḥīd*, while the bad thing is the lie. This is in contrast to the one who swears by other than Allāh while speaking the truth; this person also has one good deed and one bad deed. The good deed is truthfulness, while the bad deed is *shirk*. There is no doubt that the good deed of *tawḥīd* is greater than the good deed of truthfulness, and the evil of *shirk* is worse than the evil of lying, so the first person (who swears by Allāh while lying) has obtained the greater reward while avoiding the greater sin.

This affair has become dangerous among the deviant groups, such that they exalt the righteous people and exceed the bounds

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[99] *Jāmi' at-Tirmidhi* 1535

[100] Collected by aṭ-Ṭabarāni in *al-Kabīr* (8902)

concerning them. Some of them will only swear by the righteous people when they are speaking the truth, but they do not care if they are truthful when they swear by Allāh. This is due to the great veneration they have in their hearts for the righteous people.

Consequently, this minor *shirk* intensifies until it becomes major *shirk* that removes the person from the fold of Islām, and with Allāh refuge is sought. This occurs when swearing by the creation becomes equal to or greater than swearing by Allāh ﷻ.

The Shaykh رحمه الله said "and the statement 'whatever Allāh wills and so-and-so wills.' " The Prophet ﷺ warned against this when he heard a man say, "Whatever Allāh wills and you will." He responded:

أَجَعَلْتَنِي لِلَّهِ عَدْلاً؟ بَلْ مَا شَاءَ اللَّهُ وَحْدَهُ.

Have you made me a rival with Allāh? Rather, say, "What Allāh alone wills."[101]

This is because the word "and" denotes equality, and this is different than the word "then."' There is no problem if the person says, "Whatever Allāh wills and then what so-and-so wills," because the word "then" denotes an order.

The Shaykh رحمه الله said "and similar statements." This means similar statements to those mentioned before. There has come a statement from Ibn 'Abbās رضي الله عنهما concerning the statement of Allāh ﷻ:

﴿ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴾

Then do not set up rivals unto Allāh (in worship) while you know.

[Sūrah al-Baqarah 2:22]

He said, "The rival is *shirk*, and it is more subtle than an ant crawling on a black rock in the darkness of night. And it is for the

[101] *Musnad Imām Aḥmad* 1839

person to say, 'I swear by Allāh, and by your life, O so-and-so; O so-and-so, I swear by my life,' and for the person to say, 'Were it not for Allāh and you,' or 'This is from Allāh and you,' or, 'Were it not for the little dog, the thief would have come to us,' or, 'Were it not for the goose in the house, the thief would have come to us.' And the statement of a person to another, 'Whatever Allāh wills and you will,' and the statement, 'If not for Allāh and so-and-so.' Therefore, do not put so-and-so in the equation, because all of these statements are *shirk*."[102]

The Shaykh ﷺ *said:*

And the statement of the Prophet ﷺ:

إِنَّ أَخْوَفَ مَا أَخَافُ عَلَيْكُمْ الشِّرْكُ الأَصْغَرُ.

The thing I fear most for you is the lesser *shirk*.

When he was asked about it, he said it is showing off. This has been narrated by Aḥmad, aṭ-Ṭabarāni, and by al-Bayhaqi from Maḥmūd bin Labīd al-Anṣāri ﷺ with a sound chain of narration. And it has been narrated from aṭ-Ṭabarāni with sound chains of narration from Maḥmūd bin Labīd from Rāfi' bin Khudayj from the Prophet ﷺ.[103]



EXPLANATION

This is the first proof connected to showing off in some of the actions. The intent of "showing off" is the minor showing off; as for purely showing off, then it is major *shirk* which removes a person from the fold of Islām.

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[102] *Tafsīr Ibn Abī Ḥātim* 229

[103] Collected by aṭ-Ṭabarāni in *al-Kabīr* (4301)

The Shaykh رَحِمَهُ ٱللَّٰهُ *said:*

And the statement of the Prophet ﷺ:

من حلف بشيء دون الله فقد أشرك.

Whoever swears by anything other than Allāh has surely committed *shirk*.

[This has been] narrated by Imām Aḥmad with a sound chain of narration from 'Umar bin al-Khaṭṭāb رَضِيَ ٱللَّٰهُ عَنْهُ.[104] And it has been narrated by Abū Dāwūd and at-Tirmidhi with a sound chain of narration from the *ḥadīth* of Ibn 'Umar رَضِيَ ٱللَّٰهُ عَنْهُمَا from the Prophet ﷺ that he said:

مَنْ حَلَفَ بِغَيْرِ اللَّهِ فَقَدْ كَفَرَ أَوْ أَشْرَكَ.

Whoever swears by other than Allāh has committed disbelief *(kufr)* or *shirk*.



EXPLANATION

This is connected to the second affair, which is swearing by other than Allāh. This was mentioned in these two narrations by the Prophet ﷺ. In the statement of the Prophet ﷺ, "Whoever swears by anything," the word "anything" is indefinite, therefore it is general. The term "anything" includes the angels, the prophets, the Ka'bah, righteous people, and other than that.

The statement of the Prophet ﷺ:

مَنْ حَلَفَ بِغَيْرِ اللَّهِ فَقَدْ كَفَرَ أَوْ أَشْرَكَ.

Whoever swears by other than Allāh has committed disbelief *(kufr)* or *shirk*.

[104] *Musnad Imām Aḥmad* 329

The narrator mentioning both [disbelief and *shirk*] could imply he was doubtful, or it could mean that the word "or" means "and," meaning he has committed disbelief **and** *shirk*. This *kufr* is the lesser disbelief just as this *shirk* is the lesser *shirk*, except if the person who swears by other than Allāh exalts what he is swearing by and believes it has qualities only befitting for Allāh. In this case, it becomes major *shirk* which removes the person from the fold of Islām.

Ash-Shawkāni رحمه الله said, "It has been narrated to us, and it is not doubted, that many or most of the grave worshippers will shamelessly swear by Allāh if they are engaged in a dispute and asked to give an oath. If it is said to him after this, "Swear by your shaykh," he will begin to stutter, and he will refuse to swear by his shaykh and he will acknowledge the truth. This is from the clearest proofs of their *shirk*, and their *shirk* has gone beyond those who say that Allāh is one of two or the third of three."[105]

I read a book in which the author mentioned that [the grave worshippers] exalt their saints more than they exalt Allāh تعالى. He mentioned that one of them was asked to swear an oath. They requested that he swear by a man they deemed to be from the saints. So he began to change color and he refused to swear by this man they deemed to be from the saints. This man said, "Doesn't the shaykh know what is occurring between us right now?"" The person narrating the story said, "When I first heard that he refused to swear by his shaykh, I thought he was refusing to swear by anything created. But in reality, he deemed his shaykh too great to swear by, and he made him a partner with Allāh in knowledge of the unseen!"[106]

Look at this *shirk* and its vileness! This type of *shirk* is not minor *shirk*. Rather, it has reached the level where they believe that the "saint" knows the affairs of the slaves and that he knows the liars from the truthful. Allāh is far removed from the partners they

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105 *Nayl al-Awṭār* by Imām ash-Shawkāni (102/4)

106 *Risālah ash-Shirk wa Maẓāhirih* by al-Mayli

associate with Him.

The Shaykh رَحِمَهُ ٱللَّهُ *said:*

And the statement of the Prophet ﷺ:

لا تَقُولُوا: مَا شَاءَ اللَّهُ وَشَاءَ فُلانٌ, وَلَكِنْ قُولُوا: مَا شَاءَ اللَّهُ ثُمَّ شَاءَ فُلانٌ.

Do not say, "What Allāh wills and so-and-so wills." But say, "What Allāh wills, then what so-and-so wills."

This has been collected by Abū Dāwūd with a sound chain of narration from the *ḥadīth* of Ḥudhayfah bin al-Yamān رَضِيَ ٱللَّهُ عَنْهُ.[107]



EXPLANATION

This is connected to the third affair, which is the statement, "What Allāh wills and what so-and-so wills." The Prophet said:

لا تَقُولُوا: مَا شَاءَ اللَّهُ وَشَاءَ فُلانٌ, وَلَكِنْ قُولُوا: مَا شَاءَ اللَّهُ ثُمَّ شَاءَ فُلانٌ.

Do not say, "What Allāh wills and so-and-so wills." But say, "What Allāh wills then what so-and-so wills."

This is because there is a difference between "then" and "and." The word "and" denotes equality; as for the word "then," it denotes an order, and it indicates that what was mentioned first is greater than what was mentioned after it.

The Shaykh رَحِمَهُ ٱللَّهُ *said:*

This category does not necessitate apostasy and it does not necessitate that the person remain in the Fire forever, but it negates the completeness of *tawḥīd,* which is obligatory.

[107] *Musnad Imām Aḥmad* 23347



EXPLANATION

After the Shaykh clarified the difference between this category and the first category (major *shirk*), he mentioned that their rulings are different. This category (minor *shirk*) does not necessitate apostasy, and it does not necessitate that the person remain in the Fire forever. The person who falls into this type of *shirk* is not an apostate, meaning he is not a disbeliever exiting from the fold of Islām. Also, the person who dies upon it is not doomed to remain in the Fire forever.

The scholars differ regarding whether or not the person who dies upon minor *shirk* is included in the statement of Allāh :

﴿ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَنْ يَشَاءُ ﴾

Verily, Allāh forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases...

[Sūrah an-Nisā' 4:48][108]

Some of the scholars say he is included in the general meaning of the verse, meaning that if he dies upon this *shirk,* then he is not under the Will of Allāh — it is a must that he is punished, but he will not remain in the Fire. This is because no one will remain in the Fire except those who die upon major *shirk*.

However, some of the scholars say he is like those who commit major sins, meaning that he is beneath the Will of Allāh — if Allāh wants, He will punish him, and if He wants, He will forgive him.

The Shaykh said, "But it negates the completeness of *tawḥīd,* which is obligatory." When a person does an action that negates the completeness of the obligatory *tawḥīd,* he is subject to the punishment and anger of Allāh . This is because the complete-

[108] And Sūrah an-Nisā' 4:116

ness is of two types: the completeness that is obligatory—if one leaves it, he is sinning and thus subject to the punishment; and the completeness that is recommended — if one does it, his faith increases, and if he does not do it, he is not sinning nor subject to the punishment.

Hidden Shirk

The Shaykh رحمه الله *said:*

As for the third category, it is hidden *shirk*. The proof for this is the statement of the Prophet ﷺ:

أَلاَ أُخْبِرُكُمْ بِمَا هُوَ أَخْوَفُ عَلَيْكُمْ عِنْدِي مِنَ الْمَسِيحِ الدَّجَّالِ. قَالَ قُلْنَا بَلَى. فَقَالَ الشِّرْكُ الْخَفِيُّ أَنْ يَقُومَ الرَّجُلُ يُصَلِّي فَيُزَيِّنُ صَلاَتَهُ لِمَا يَرَى مِنْ نَظَرِ رَجُلٍ.

"Shall I not tell you of what I fear more for you than Dajjāl?" We said, "Of course." He said, "Hidden *shirk*, [like] when a man stands to pray and he beautifies his prayer because he sees a man looking at him."[109]

This narration has been collected by Aḥmad in his *Musnad* from the *ḥadīth* of Saʿīd al-Khudri رضي الله عنه.



EXPLANATION

The Shaykh رحمه الله said, "As for the third category," from the categories of *shirk*, "it is hidden *shirk*." The proof for this is the statement of the Prophet [that the Shaykh mentioned].

This *shirk* has been called hidden *shirk* because it is subtle and not obvious. For example, if someone prostrates to other than Allāh, or sacrifices for other than Allāh, or raises his hands to supplicate to other than Allāh, this action is clear and obvious. As for the

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[109] *Sunan Ibn Mājah* 4204

one who prays and beautifies his prayer when he notices someone watching him, then from what is apparent, this person is praying for Allāh. Even his beautification of the prayer appears to be for Allāh. Therefore, this type of *shirk* is hidden and not obvious. It is not seen or heard. The first category of *shirk* is heard, when the person raises his hands and says, "O so-and-so," and it is seen when he prostrates or sacrifices to other than Allāh. But this other category is not seen or heard, so it is called hidden *shirk*.

For this reason, some of the scholars say *shirk* is of two categories: obvious *shirk* and hidden *shirk*. Connected to this is what we have mentioned from the statement of the Prophet ﷺ:

للشرك فيكم أخفى من دبيب النمل.

Verily *shirk* among you is more hidden than the crawling ant.[110]

This is because it infiltrates the hearts and invades the souls in a subtle manner, such that the person does not perceive it. For this reason, the Prophet said, "And we seek forgiveness from You for that which we do not know." *Riyā'* (showing off) invalidates a person's deeds, and Allāh ﷻ will only accept the actions that are done purely for His Face, seeking His pleasure. It will be said on the Day of Judgment to those who show off:

اذْهَبُوا إِلَى الَّذِينَ كُنْتُمْ تُرَاءُونَ فِي الدُّنْيَا، فَانْظُرُوا هَلْ تَجِدُونَ عِنْدَهُمْ جَزَاءً.

Go to those whom you were showing off for in the worldly life, and see if you find with them any reward.[111]

The Shaykh رحمه الله *said:*

It is permissible to categorize *shirk* into only two categories: major and minor. As for hidden *shirk,* then it is general to both of them.

[110] *Ṣaḥīḥ al-Bukhārī* 716

[111] *Musnad Imām Aḥmad* 23630

It occurs in major *shirk,* like the *shirk* of the hypocrites, because they hide their false *'aqīdah* while displaying Islām to show off, and fearing for themselves. It also occurs in minor *shirk,* such as showing off, as comes in the previous *ḥadīth* of Maḥmūd al-Anṣāri and the *ḥadīth* of Abū Sa'īd. And with Allāh lies all success.



EXPLANATION

The Shaykh رحمه الله concluded this categorization by saying, "It is permissible to categorize *shirk* into only two categories: major and minor." As for hidden *shirk,* it is not a third category — rather, it is only a description. It can be found in major *shirk* and it can be found in minor *shirk.* This is the method of categorization that the Shaykh leans toward, as seen in the first volume of his *Majmū' al-Fatāwā.*

He said (in that book), "And that which is correct is that this is not a third category. It can be found in minor *shirk.* Minor *shirk* can be hidden because it is in the hearts, like the person who recites to show off, or enjoins the good and forbids the evil to show off, or fights *jihād* to show off, and the like. It could be hidden as it relates to the Islāmic legislation for some people, such as the categories mentioned previously in the *ḥadīth* of Ibn 'Abbās. Hidden *shirk* can also be found in major *shirk,* like the *'aqīdah* of the hypocrites. They show off their apparent actions while their disbelief is hidden. They do not show their disbelief. As Allāh تبارك وتعالى said:

﴿إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَىٰ يُرَاءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا ﴿١٤٢﴾ مُّذَبْذَبِينَ بَيْنَ ذَٰلِكَ لَا إِلَىٰ هَٰؤُلَاءِ وَلَا إِلَىٰ هَٰؤُلَاءِ ﴿١٤٣﴾﴾

'Verily, the hypocrites seek to deceive Allāh, but it is He Who deceives them. And when they stand up for *aṣ-ṣalāh* **(the prayer), they stand with laziness and to be seen of men, and they do not remember**

Allāh but little. (They are) swaying between this and that, belonging neither to these nor to those...'

[Sūrah an-Nisā' 4:142-143]

"The verses concerning their disbelief and showing off are numerous. We ask Allāh for safety and security."[112]

The Shaykh ﷺ said, "As for hidden *shirk,* then it is general to both of them." This means that sometimes it will occur in major *shirk* and sometimes it will occur in minor *shirk*. Based upon this, it can be said that major *shirk* is of two types:

1) Obvious: For example, supplicating to the deceased, seeking relief from them, vowing to them, and the likes.

2) Hidden: For example, pure showing off[113] is major *shirk* that removes a person from the fold of Islām, but it is hidden. This type of person will come to the Muslims and participate with them in the prayer and other than that, but he hides disbelief in his heart.

﴿ إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ ﴾

When the hypocrites come to you (O Muḥammad), they say, "We bear witness that you are indeed the Messenger of Allāh." Allāh knows that you are indeed His Messenger and Allāh bears witness that the hypocrites are liars indeed.

[Sūrah al-Munāfiqūn 63:1]

Likewise, minor *shirk* is of two types:

1) Obvious: For example, a person saying, "Whatever Allāh wills and you will," someone swearing by the Prophet ﷺ, or swearing by the Ka'bah or anything other than Allāh. This

[112] *Majmū' al-Fatawā* by Shaykh Ibn Bāz

[113] Translator's note: Meaning, to display faith while hiding *kufr*.

speech is heard, so it is not hidden.

2) Hidden: For example, the subtle showing off. This is minor *shirk*, and it is hidden.

In general, *shirk* is classified into various categories, depending on what it is pertaining to. If it is pertaining to *tawḥīd*, then it is classified according to the three categories of *tawḥīd,* so it will also be three categories. If it is categorized according to magnitude, then it is classified as two categories, major and minor. If it is classified according to obvious or hidden, then it is two categories, obvious *shirk* and hidden *shirk*. And there are other classifications which have been mentioned by the scholars.

THE FIFTH LESSON

Iḥsān

The Shaykh رَحِمَهُ ٱللَّهُ *said:*

The fifth lesson is *iḥsān*. The pillar of *iḥsān* is to worship Allāh as though you see Him, and although you cannot see Him, you know that He can see you.



EXPLANATION

Iḥsān is the highest and loftiest level of the religion. The religion is comprised of three levels: The highest level is *iḥsān*, then īmān, and then Islām. These three levels are mentioned in the famous *ḥadīth* of Jibrīl when the Prophet ﷺ responded to Jibrīl when he said:

أَخْبِرْنِي عَنِ الإِسْلاَمِ قَالَ أَنْ تَشْهَدَ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَتُقِيمَ الصَّلاَةَ وَتُؤْتِيَ الزَّكَاةَ وَتَصُومَ رَمَضَانَ وَتَحُجَّ الْبَيْتَ إِنِ اسْتَطَعْتَ إِلَيْهِ سَبِيلاً. قَالَ صَدَقْتَ. فَعَجِبْنَا إِلَيْهِ يَسْأَلُهُ وَيُصَدِّقُهُ ثُمَّ قَالَ أَخْبِرْنِي عَنِ الإِيمَانِ قَالَ أَنْ تُؤْمِنَ بِاللَّهِ وَمَلاَئِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الآخِرِ وَالْقَدَرِ كُلِّهِ خَيْرِهِ وَشَرِّهِ. قَالَ صَدَقْتَ.

قَالَ فَأَخْبِرْنِي عَنِ الإِحْسَانِ قَالَ أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ . قَالَ فَأَخْبِرْنِي عَنِ السَّاعَةِ قَالَ مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ بِهَا مِنَ السَّائِلِ. قَالَ فَأَخْبِرْنِي عَنْ أَمَارَاتِهَا قَالَ أَنْ تَلِدَ الأَمَةُ رَبَّتَهَا وَأَنْ تَرَى الْحُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ. قَالَ عُمَرُ فَلَبِثْتُ ثَلاَثًا ثُمَّ قَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم يَا عُمَرُ هَلْ تَدْرِي مَنِ السَّائِلُ. قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ فَإِنَّهُ جِبْرِيلُ عَلَيْهِ السَّلاَمُ أَتَاكُمْ لِيُعَلِّمَكُمْ أَمْرَ دِينِكُمْ.

"Inform me about Islām." The Messenger of Allāh ﷺ said, "Islām is to testify that there is nothing worthy of worship except Allāh and that Muḥammad is the Messenger of Allāh, to establish regular prayer, to pay *zakāh*, to fast Ramaḍān, and to go on pilgrimage to the House if you are able." The [questioner] said, "You have spoken the truth." And we were amazed at his asking that and saying that [the Prophet] had spoken the truth. Then [the questioner] said, "Tell me about *īmān* (faith, belief)." The Prophet said, "It means believing in Allāh, His angels, His Books, His messengers, and the Last Day, and believing in *al-qadr* (the divine will and decree), both the good of it and the bad of it." [The questioner] said, "You have spoken the truth."

[The questioner] said, "Tell me about *iḥsān*." The Prophet said, "It is to worship Allāh as if you can see Him, and although you cannot see Him, you know that He can see you." [The questioner] said, "Tell me about the Hour." The Prophet said, "The one who is being asked does not know more about it than the one who is asking." [The questioner] said, "Then tell me about its signs." The Prophet said, "The slave girl will give birth to her mistress, and you will see the barefoot, naked, destitute herdsmen competing in the construction of lofty buildings." Then [the questioner] departed and I ['Umar, the narrator] stayed for a while. Then the Prophet said to me, "O 'Umar, do you know who the questioner was?" I said, "Allāh and His Messenger know best." He said, "That was Jibrīl, who came to teach you your religion."[114]

From this it is known that the religion has three levels: Islām, *īmān*, and *iḥsān*; and the highest level is *iḥsān*. It is not possible to reach this level until the levels of Islām and *īmān* are perfected. For this reason, the scholars have said, "Every *muḥsin*[115] is a believer and a Muslim." This is because it is not possible to reach the level of *iḥsān* without perfecting the levels of *īmān* and Islām [first]. Not every believer is a *muḥsin*, and not everyone who reaches the level of *īmān* has reached the level of *iḥsān*, because *iḥsān* is a higher level.

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[114] *Ṣaḥīḥ Muslim* 7

[115] Translator's note: The *muḥsin* is the person who reaches the level of *iḥsān*.

Iḥsān is perfection, and excellence in perfecting one's actions until the highest level is reached. It has one pillar which was clarified by the Prophet ﷺ: "It is to worship Allāh as if you can see Him, and although you cannot see Him, you know that He can see you." Thus it is worship and drawing near to Him ﷻ, along with *iḥsān* and precision in this devotion from the slave by perceiving the closeness of Allāh and His observation of the worship. The person strives with himself to perfect and complete his worship until he reaches this level so he can worship Allāh upon this description, which is to perceive the closeness of Allāh and to perceive that he is in front of Him as though he can see Him. That necessitates awe, fear, veneration, and glorification. Whoever is like that will succeed, with Allāh being with him in a special way.

As He said:

﴿ إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ ﴾

Truly, Allāh is with those who fear Him, and those who are *muḥsinūn* (good doers).

[Sūrah an-Nahl 16:128]

And Allāh ﷻ said:

﴿ وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴾

And verily, Allāh is with *al-muḥsinūn* (the good doers).

[Sūrah al-'Ankabūt 29:69]

And he will succeed with the love of Allāh.

﴿ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴾

Truly, Allāh loves *al-muḥsinūn*.

[Sūrah al-Baqarah 2:195]

He will also succeed with the great reward of Allāh ﷻ.

﴿ لِّلَّذِينَ أَحْسَنُوا الْحُسْنَى وَزِيَادَةٌ ﴾

For those who have done good is the best [reward] and even more.

[Sūrah Yūnus 10:26]

﴿ هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ ﴾

Is there any reward for good other than good?

[Sūrah ar-Raḥmān 55:60]

Therefore, Allāh will grant good to whoever does good, and he will succeed with the great reward, a beautiful abode, and a lofty station on the Day of Judgment.

Iḥsān is the highest level of this religion. It cannot be reached except with patience and striving against the soul. As Allāh ﷻ said:

﴿ وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴾

As for those who strive hard in Us (Our cause), We will surely guide them to Our paths (i.e. Allāh's religion, Islamic monotheism). And verily, Allāh is with *al-muḥsinūn*.

[Sūrah al-'Ankabūt 29:69]

So *iḥsān* is struggling against the soul, having patience and persevering, preserving the obedience of Allāh, and being constantly aware of the observation of Allāh and His nearness. It is to worship Allāh with this description. It is to worship Allāh as if you can see Him, and although you cannot see Him, you know that He can see you.

THE SIXTH LESSON

The Conditions of the Prayer

The Shaykh رحمه الله *said:*

The sixth lesson is the conditions of the prayer. The conditions of the prayer are nine:

1) Islām.

2) Being of sound mind

3) Discernment (of right from wrong)

4) Being free of ritual impurity

5) The removal of tangible impurity

6) Covering the *'awrah*

7) The entrance of the prayer time

8) Facing the *qiblah*

9) Forming the correct intention



EXPLANATION

Prayer is the greatest pillar of Islām after the two testimonies of faith, and the most important affair of the slave. Thus, whoever guards his prayer and preserves it has preserved his religion, and whoever neglects it will neglect his other actions even more. It is the column of Islām. The acceptance of the remaining acts of worship depends upon the acceptance of the prayer — if it is

rejected, the remaining acts of worship will be rejected.

It is the first obligation of Islām, and it is the last thing abandoned from the religion [towards the End of Times]. The religion of the Muslim will not be established, his actions will not be correct, and his methodology and the affairs of his worldly life and religion will not be balanced, until he establishes the prayer upon the prescribed manner, in terms of *'aqīdah*, worship, and following the Messenger of Allāh ﷺ.

To establish the prayer, one must give concern to its conditions, pillars, and obligations, and he must strive against his soul to complete and perfect it. For this reason, the Shaykh made this lesson and the lessons after it about the affairs of the prayer. He mentioned the conditions, pillars, obligations, and Sunan of the prayer, and that which will assist the Muslim in establishing the prayer and performing it in the prescribed manner.

The Shaykh رحمه الله began with the conditions of the prayer, because the conditions precede the prayer and they are part of the preparation for it. Then he mentioned the pillars, because the pillars are present during the prayer. The pillars come before the obligatory acts, because the pillars are greater and more affirmed. If a pillar is left out, the prayer is invalid; however, if any of the obligatory acts are left out, the prostration of forgetfulness takes its place. As for the pillars, then nothing can take their place; it is a must that each pillar is performed. If someone leaves out a pillar and then performs two prostrations of forgetfulness at the end of the prayer (without performing the missed pillar), then the prayer is invalid.

The Shaykh رحمه الله said, "The conditions of the prayer." A condition, according to the scholars, is that which the act of worship is invalid without, but if it is present, it does not necessitate that the act of worship must be performed. For example: *wuḍū'* (ablution) is a condition of the prayer, so the prayer is not correct if it is not present, and whoever prays without *wuḍū'* has no prayer. For this

reason, in the *ḥadīth* of the man who prayed badly, the Prophet ﷺ said:

إِذَا قُمْتَ إِلَى الصَّلَاةِ فَأَسْبِغِ الْوُضُوءَ.

When you stand for the prayer, perform ablution properly.[116]

So if there is no *wuḍū',* there is no prayer. But if a person is in a state of *wuḍū',* it does not make it necessary for him to pray. However, if he wants to pray, he must be in a state of *wuḍū'*.

The First Condition

Islām

This is because the actions of the non-Muslim (the disbeliever) are invalid and not accepted, as Allāh ﷻ said:

﴿ وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴾

And whoever disbelieves in faith, his work has become worthless, and he, in the Hereafter, will be among the losers.

[Sūrah al-Mā'idah 5:5]

And as Allāh ﷻ said:

﴿ مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسَاجِدَ اللَّهِ شَاهِدِينَ عَلَى أَنْفُسِهِمْ بِالْكُفْرِ أُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ وَفِي النَّارِ هُمْ خَالِدُونَ ﴾

It is not for the *mushrikūn* (polytheists and disbelievers) to maintain the *masājid* of Allāh while they witness against themselves with disbelief.

[116] *Ṣaḥīḥ al-Bukhārī* 6251

The works of such are in vain and in Fire shall they abide.

[Sūrah at-Tawbah 9:17]

And Allāh ﷻ said:

﴿ وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِن قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٦٥﴾ بَلِ اللَّهَ فَاعْبُدْ وَكُن مِّنَ الشَّاكِرِينَ ﴿٦٦﴾ ﴾

And indeed it has been revealed to you (O Muḥammad), as it was to those before you (Allāh's messengers): If you join others in worship with Allāh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers. Nay! But worship Allāh (alone and none else), and be among the grateful.

[Sūrah az-Zumar 39:65-66]

Kufr and *shirk* nullify the actions, so entrance into this religion is from the conditions of the prayer. Entrance into Islām is by pronouncing the two testimonies of faith while understanding their meanings and having a strong determination to actualize what they entail, including *tawḥīd* of Allāh and following the Messenger ﷺ.

The Second Condition

Being of Sound Mind

The opposite of a sound mind is insanity, and insanity is the loss of the intellect. The pen is lifted from the insane person. This is mentioned in a narration from the Prophet ﷺ in which he said:

رُفِعَ الْقَلَمُ عَنْ ثَلَاثٍ عَنِ النَّائِمِ حَتَّى يَسْتَيْقِظَ وَعَنِ الصَّغِيرِ حَتَّى يَكْبُرَ وَعَنِ الْمَجْنُونِ حَتَّى يَعْقِلَ أَوْ يَفِيقَ.

The pen has been lifted from three: the sleeper until he wakes up, the minor until he matures, and the insane until he comes back to his senses or recovers.[117]

The Third Condition

Discernment

This is for the person to have the ability to discern right from wrong, and the age of discernment is seven. For this reason, it comes in the *ḥadīth*:

مُرُوا أَبْنَاءَكُمْ بِالصَّلاَةِ لِسَبْعٍ، وَاضْرِبُوهُمْ عَلَيْهَا لِعَشْرٍ.

Command your children to pray at age seven, and beat them [if they do not do it] at age ten.[118]

This is because, when they reach the age of seven, they are able to discern right from wrong, they understand, and they are able to perform actions if that are explained to them. So this is the age at which they are commanded to pray.

The Fourth Condition

Being Free of Ritual Impurity

This includes major impurity, which is only removed by taking a ritual shower (*ghusl*), such as impurity after sexual intercourse or the menses of the woman. The minor impurity is removed by *wuḍū'*. So removing ritual impurity is a condition of the prayer. The Prophet ﷺ said:

لاَ تُقْبَلُ صَلاَةٌ بِغَيْرِ طُهُورٍ.

Whoever prays with ritual impurity, major or minor, will not have his prayer accepted.

[117] *Sunan an-Nasā'i* 3432

[118] *Musnad Imām Aḥmad* 24694

The Fifth Condition

Removal of Tangible Impurity

This is the removal of tangible impurity from the prayer area, the garments, and the body. Allāh ﷻ said:

﴿ وَثِيَابَكَ فَطَهِّرْ ﴾

And your garments purify!

[Sūrah al-Muddaththir 74:4]

The primary thing used for purification is water. If there is tangible impurity on the ground, then water is poured on it, and if there is tangible impurity on the garments, then they should be washed until they are purified.

The Sixth Condition

Covering the *'Awrah*

The *'awrah* is the area that must be covered, from that which is shameful to be shown and what the person is shy to show. Allāh ﷻ said:

﴿ يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ ﴾

O children of Ādam, take your adornment at every *masjid*.

[Sūrah al-A'rāf 7:31]

The statement "every *masjid*" means "for every prayer." Thus, whoever prays naked, without any clothes, does not have a valid prayer according to the consensus of the scholars, except if he has lost his clothes.

لاَ تُقْبَلُ صَلاَةُ الْحَائِضِ إِلاَّ بِخِمَارٍ.

The prayer of a woman who has reached the age of menstruation

is not accepted without a *khimār*.[119]

The woman must cover her entire body during the prayer, except for her face, but if she is praying in the presence of non-related men,[120] she also covers her face. There are numerous proofs showing that she should cover her face in the presence of non-related males.

The Seventh Condition

The Entrance of the Prayer Time

Allāh ﷻ said:

﴿ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا ﴾

Verily, the prayer is enjoined on the believers at fixed hours.

[Sūrah an-Nisā' 4:103]

This means there are specific times for the prayers, and the person cannot pray before or after these times. Allāh ﷻ said:

﴿ أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا ﴾

Establish prayer at the decline of the sun (from its meridian) until the darkness of the night and recite the Qur'ān in the early dawn. Indeed, the recitation of the Qur'ān in the early dawn is ever witnessed.

[Sūrah al-Isrā' 17:78]

Therefore, the prayer is established during its time. Jibrīl came to the Prophet ﷺ and ordered him to pray, and Jibrīl lead him in prayer during the earliest times of each of the five prayers. Then

[119] *Jāmi' at-Tirmidhi* 377

[120] Translator's note: This is any man she is allowed to marry.

he came to the Prophet the next day and lead him in prayer during the latest times of each of the prayers. Then Jibrīl ﷺ said:

هَذَا وَقْتُ الأَنْبِيَاءِ مِنْ قَبْلِكَ وَالْوَقْتُ مَا بَيْنَ هَذَيْنِ الْوَقْتَيْنِ.

These are the times observed by the prophets before you, and the time is anywhere between the two times.[121]

This means he showed him the earliest times and the latest times in which the prayer can be made. So the prayer is prayed during its time. It is best to pray at the earliest time, except for the *Ẓuhr* prayer, when it is severely hot. This has been stated in the *ḥadīth* of the Prophet ﷺ, who said:

إِذَا اشْتَدَّ الْحَرُّ فَأَبْرِدُوا عَنِ الصَّلاَةِ فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ.

When the heat is severe, wait until it gets cooler before you pray, for scorching heat is from the blast of the Hellfire.[122]

It has also come in the Sunnah that it is virtuous to delay the *'Ishā'* prayer, except if delaying the prayer will cause hardship for the people, in which case the prayer should be made at its earliest time.[123]

The Eighth Condition

Facing the *Qiblah*

The *qiblah* is the Ka'bah, the House of Allāh. Allāh ﷻ said:

﴿ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ﴾

So turn your face in the direction of al-Masjid al-Ḥarām.

[Sūrah al-Baqarah 2:144]

[121] *Sunan Abī Dāwūd* 393

[122] *Ṣaḥīḥ al-Bukhāri* 536

[123] *Ṣaḥīḥ al-Bukhāri* 7239

This verse is proof that it is obligatory for the person to face the *qiblah* while praying, and it is a condition for the correctness of the prayer. As for the proof from the Sunnah, there is the statement of the Prophet ﷺ. He said to the man who prayed badly:

إِذَا قُمْتَ إِلَى الصَّلَاةِ فَأَسْبِغِ الْوُضُوءَ ثُمَّ اسْتَقْبِلِ الْقِبْلَةَ.

When you stand up to pray, perform the ablution completely, and then turn towards the *qiblah*.[124]

The Ninth Condition

Forming the Correct Intention

The place of the intention is the heart. The Prophet ﷺ said:

إِنَّمَا الأَعْمَالُ بِالنِّيَّةِ وَإِنَّمَا لِامْرِئٍ مَا نَوَى.

Verily the deeds are only according to the intentions, and every person shall have what he intended.[125]

What is meant by "intention" here is that which distinguishes one action from another. What distinguishes *Ẓuhr* prayer from *'Aṣr* prayer? What distinguishes the obligatory prayer from the supererogatory prayer? The only thing that makes this distinction is the intention in the heart.

Pronouncing the intention on the tongue is an innovation, and it was not from the practice of the Prophet ﷺ, nor was it from the practice of the noble Companions ﵁. Some of the people verbalize their intention when they stand for the prayer. They say, "I intend to pray *'Aṣr* prayer, four *raka'āt*, at such-and-such place..." This is an innovation, and it is not from the action of the Prophet ﷺ nor from the action of his Companions. All innovation earns a sin for the person, and he is not rewarded for innovation because the reward is connected to following the Prophet ﷺ. There is no

[124] *Ṣaḥīḥ Muslim* 397

[125] *Ṣaḥīḥ Muslim* 1907

reward connected to innovation and newly invented matters in the religion. The Prophet ﷺ said:

من عمل عملا ليس عليه أمرنا فهو رد.

Whoever does an action that is not from our affair will have it rejected.[126]

This means it will be rejected back to the person who performed the action, and it will not be accepted.

[126] *Ṣaḥīḥ Muslim* 1718

THE SEVENTH LESSON

The Pillars of the Prayer

The Shaykh ﷺ *said:*

The seventh lesson is the pillars of the prayer. The pillars of the prayer are fourteen:

1) Standing during prayers if one is able to do so.

2) Making the opening *takbīr*.

3) Reciting Sūrah al-Fātiḥah.

4) *Rukū'* (bowing).

5) Rising from *rukū'*.

6) Standing up straight.

7) *Sujūd* (prostration).

8) Rising from prostration.

9) Sitting between the two prostrations.

10) Being at ease in each of these movements.

11) Performing the pillars in order.

12) Making the final *tashahhud*.

13) Sitting to recite the final *tashahhud*.

14) The saying of *salām* twice (*taslīm*).



EXPLANATION

The Shaykh said, "The seventh lesson is the pillars of the prayer." A pillar is the strong side of a thing that must be in place for the thing to be established. If the pillar is removed, the action is invalidated. The pillars cannot be omitted, purposely or due to forgetfulness or ignorance, because the worship is not established without the pillar, just as a house is not established without its pillars. If a pillar of a house is removed, the house will fall down; likewise, the prayer is only established by way of its pillars, and it has fourteen pillars.

The First Pillar

Standing during prayers if one is able to do so.

The author began with this pillar because it precedes the other pillars. Whoever has the ability to stand but prays his obligatory prayers while sitting does not have a correct prayer, because standing is a pillar of the prayer as long as the person has the ability to do so. Allāh said:

﴿ حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ ﴾

Maintain with care the [obligatory] prayers, [in particular] the middle prayer, and stand before Allāh, devoutly obedient.

[Sūrah al-Baqarah 2:238]

And in the *ḥadīth* of the man who prayed badly, the Prophet said:

إِذَا قُمْتَ إِلَى الصَّلَاةِ فَأَسْبِغِ الْوُضُوءَ ثُمَّ اسْتَقْبِلِ الْقِبْلَةَ فَكَبِّرْ.

When you stand for the prayer, perform ablution properly, then face the *qiblah* and say the *takbīr*.[127]

[127] *Ṣaḥīḥ Muslim* 397

And the Prophet ﷺ said:

صَلِّ قَائِمًا، فَإِنْ لَمْ تَسْتَطِعْ فَقَاعِدًا.

Pray standing, and if you are not able then pray sitting.[128]

If the person has the ability to stand, it is incumbent upon him to pray while standing, and if he does not have the ability to stand, then he can pray while sitting.

صَلِّ قَائِمًا ، فَإِنْ لَمْ تَسْتَطِعْ فَقَاعِدًا، فَإِنْ لَمْ تَسْتَطِعْ فَعَلَى جَنْبٍ.

Pray standing, and if you are not able then pray sitting. If you are not able (to pray sitting), then pray lying on your side.[129]

So you must fear Allāh as much as you are able, as Allāh ﷻ said:

﴿ فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ ﴾

So keep your duty to Allāh and fear Him as much as you can...

[Sūrah at-Taghābun 64:16]

It has been observed that some people enter the *masjid* and go to specific places for the chairs. They take a chair, place it in the row, sit down, and then say the opening *takbīr* to start the prayer while they are sitting! This is despite the fact that he entered the *masjid* walking, and if he finds one of his friends present,, perhaps he will stop and talk to him while standing. Therefore, he has the ability to stand, but he prays while sitting! So for the people who enter the *masjid* walking and take a chair, the least they should do is say the opening *takbīr* while they are standing. If he then feels he has to sit, especially if the standing is lengthy, then he sits. But the person has to be warned against sitting at the start of his prayer after walking into the *masjid*, choosing a place to sit, preparing his

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[128] *Ṣaḥīḥ al-Bukhārī* 1050

[129] *Ṣaḥīḥ al-Bukhārī* 1050

place, and then sitting.

The Second Pillar

Making the opening *takbīr* (*takbīrah al-iḥrām*).

It is called this because it is the key that opens the prayer — it is the start of the prayer and the entrance into the prayer. The person does not enter the prayer without it. It is known that when the person says the opening *takbīr*, that which was not prohibited for him before the *takbīr* is now prohibited for him. All the actions inside the prayer actualize this *takbīr* that starts the prayer — you perform *rukū'* and *sujūd*, you humble yourself, and you supplicate to Allāh and glorify Him; all of these actions are *takbīr* (exalting) Allāh ﷻ.

Whoever starts the prayer without the *takbīr* or by using a different wording, such as "Allāh is the Most Exalted" or "Allāh is the Noblest," does not have a valid prayer. This is because he did not say the statement that opens the prayer, which is the *takbīr*. The Prophet ﷺ specified this statement over all other statements — in the *ḥadīth* of the man who prayed badly, he said:

إِذَا قُمْتَ إِلَى الصَّلَاةِ فَأَسْبِغِ الْوُضُوءَ ثُمَّ اسْتَقْبِلِ الْقِبْلَةَ فَكَبِّرْ.

When you stand for the prayer, perform ablution properly, then face the *qiblah* and say the *takbīr*.[130]

The Third Pillar

The recitation of Sūrah al-Fātiḥah.

It is the greatest *sūrah* in the Qur'ān, and its recitation is a pillar in each prayer; rather, it is a pillar in each *rak'ah* of the prayer. Allāh has obligated His slaves to recite Sūrah al-Fātiḥah during the day and night seventeen times. This proves the magnitude of this *sūrah* and the great status it holds in the prayer. Allāh called Sūrah al-Fā-

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[130] *Ṣaḥīḥ Muslim* 397

tiḥah "the prayer."

قَسَمْتُ الصَّلاةَ بَيْنِي وَبَيْنَ عَبْدِي نِصْفَيْنِ، نِصْفُهَا لِي وَنِصْفُهَا لِعَبْدِي، وَلِعَبْدِي مَا سَأَلَ. وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا قَالَ الْعَبْدُ: ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾، فَيَقُولُ اللَّهُ: حَمِدَنِي عَبْدِي. فَإِذَا قَالَ الْعَبْدُ: ﴿الرَّحْمَنِ الرَّحِيمِ﴾، فَيَقُولُ اللَّهُ: أَثْنَى عَلَيَّ عَبْدِي. وَإِذَا قَالَ الْعَبْدُ: ﴿مَالِكِ يَوْمِ الدِّينِ﴾، فَيَقُولُ اللَّهُ: مَجَّدَنِي عَبْدِي. فَيَقُولُ الْعَبْدُ: ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾، فَيَقُولُ اللَّهُ: هَذِهِ بَيْنِي وَبَيْنَ عَبْدِي، وَلِعَبْدِي مَا سَأَلَ. فَيَقُولُ الْعَبْدُ: ﴿اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝٦ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلا الضَّالِّينَ ۝٧﴾، فَيَقُولُ اللَّهُ: هَذِهِ لِعَبْدِي، وَلِعَبْدِي مَا سَأَلَ.

I have divided prayer into two halves between Myself and My slave, and My slave shall have what he has asked for. When the slave says, "*Al-ḥamdu lillāhi rabbil-'ālamīn* (All praises and thanks be to Allāh, the Lord of the *'ālamīn* [mankind, jinn, and all that exists])", Allāh says, "My slave has praised Me."

And when he says, "*Ar-Raḥmān ar-Raḥīm* (the Most Gracious, the Most Merciful)," Allāh (Mighty and Sublime is He) says, "My slave has extolled Me." And when he says, "*Māliki Yawm ad-Dīn* (the only Owner [and the only Ruling Judge] of the Day of Recompense [i.e. the Day of Resurrection])," Allāh says, "My slave has glorified Me," and on one occasion He said, "My slave has submitted to My power."

And when he says, "*Iyyāka na'budu wa iyyāka nasta'īn* (You [alone] we worship, and You [alone] we ask for help [for each and every thing])," He says, "This is between Me and My slave, and My slave shall have what he is asking for." And when he says, "*Ihdin aṣ-ṣirāt al-mustaqīm*, *ṣirāt alladhīna an'amta 'alayhim, ghayril-maghḍūbi 'alayhim, wa laḍ-ḍāllīn* (Guide us to the straight way, the way of those on whom You have bestowed Your grace, not [the way] of those who earned Your anger, nor of those who went astray)," He says, "This is for My slave, and My slave shall have what he has asked for."[131]

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[131] *Ṣaḥīḥ Muslim* 395

And it has been authenticated that our Prophet ﷺ said:

لاَ صَلاَةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ.

There is no prayer for the one who does not recite from the opening of the Book.[132]

From the names of this *sūrah* is "the mother of the Book" because, as the scholars have said, it contains in general what the Qur'ān contains in detail, and it contains many great lessons. Thus, if it is upon the Muslim to reflect upon the Qur'ān...

﴿ أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ ﴾

Then do they not reflect upon the Qur'ān...

[Sūrah Muḥammad 47:24]

...then how about [reflecting upon] the *sūrah* that he recites continuously?! It is obligatory upon him to recite it seventeen times during the night and day. If a person lives to be seventy years old and he began praying when he was young, how many times will he recite it during his lifetime? It is not befitting that his only benefit from this is recitation — it is obligatory to give concern to reflecting over it and pondering the meanings, proofs, and various lessons within it, such that each time he recites, it can be upon knowledge, understanding, and insight.

It is unfortunate that many of the common Muslims recite al-Fātiḥah while giving no thought to the supplication "Guide us to the straight way." With this *du'ā',* you are asking Allāh for the greatest affair and noblest thing sought after — guidance to the straight path. For this reason, Allāh made it obligatory upon us to say this *du'ā'* seventeen times during the night and the day. And before this *du'ā',* there is exaltation and glorification of Allāh, and affirming worship for Him alone.

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[132] *Ṣaḥīḥ al-Bukhārī* 756

The Fourth Pillar

Rukū' (bowing).

Allāh ﷻ said:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ ﴾

O you who believe! Bow down, and prostrate yourselves...

[Sūrah al-Ḥajj 22:77]

And He said:

﴿ وَارْكَعُوا مَعَ الرَّاكِعِينَ ﴾

And bow with those who bow.

[Sūrah al-Baqarah 2:43]

Thus, *rukū'* is a pillar of the prayer, and the prayer is not correct without it. In the *ḥadīth* of the man who prayed badly, the Prophet ﷺ said to him:

ثُمَّ ارْكَعْ حَتَّى تَطْمَئِنَّ رَاكِعًا.

And then bow, and remain in this state until you feel at rest in bowing.[133]

The Fifth & Sixth Pillars

Rising from *rukū'* and standing straight.

This is to rise from *rukū'* until you are standing straight and each joint in the spine returns to its position. Unfortunately, some of the people rise from *rukū'* and then fall into *sujūd* before standing fully erect, and whoever does this has no prayer because he has omitted one of its pillars. This person has stolen from his prayer, and this is the worst thief. The Prophet ﷺ said:

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[133] *Ṣaḥīḥ al-Bukhārī* 6667

أَسْوَأُ السَّرِقَةِ الَّذِي يَسْرِقُ صَلاَتَهُ. قَالُوا وَكَيْفَ يَسْرِقُ صَلاَتَهُ يَا رَسُولَ اللَّهِ قَالَ لاَ يُتِمُّ رُكُوعَهَا وَلاَ سُجُودَهَا.

"And the worst of thieves is the one who steals from his prayer." They said, "How does he steal from his prayer, O Messenger of Allāh?" He replied, "He does not complete *rukū'* or *sujūd*."[134]

This is a type of thief, and it is worse than stealing money because wealth is connected to the rights of the people while the prayer is connected to the rights of Allāh, and the rights of Allāh are greater.

The Seventh Pillar

Sujūd (prostration).

This is prostration on the seven limbs. Allāh ﷻ said:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ ﴾

O you who believe! Bow down, and prostrate yourselves, and worship your Lord and do good that you may be successful.

[Sūrah al-Ḥajj 22:77]

This is a command, and the command is an obligation. The Prophet ﷺ said:

أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةِ أَعْظُمٍ عَلَى الْجَبْهَةِ - وَأَشَارَ بِيَدِهِ عَلَى أَنْفِهِ - وَالْيَدَيْنِ، وَالرُّكْبَتَيْنِ وَأَطْرَافِ الْقَدَمَيْنِ.

"I have been ordered to prostrate on seven bones, on the forehead along with the tip of the nose," and the Prophet ﷺ pointed towards his nose, both hands, both knees and the toes of both feet.[135]

134 *Musnad Imām Aḥmad* 22642

135 *Ṣaḥīḥ al-Bukhārī* 812

It is a must to place these limbs on the ground so that all of the body has its portion of the *sujūd;* if not, the *sujūd* is not correct. You find some of the people, from the beginning to the end of their *sujūd*, scratching one foot with the other foot — this person has not prostrated on seven limbs.

The Eighth Pillar

Rising from *sujūd*.

This is due to the statement of the Prophet ﷺ to the man who prayed badly:

ثُمَّ ارْفَعْ حَتَّى تَطْمَئِنَّ جَالِسًا.

Then rise from it until you are at ease, sitting.

This is proof it is mandatory because it comes in the context of the other pillars.

The Ninth Pillar

Sitting between the two prostrations.

This is a pillar of the prayer. When you rise from the first *sujūd,* you sit. The least amount of time you should sit for is enough time to be at ease. Whoever goes into the second *sujūd* without sitting has left off a pillar of his prayer, as the Prophet ﷺ said to the man who prayed badly:

ثُمَّ ارْفَعْ حَتَّى تَطْمَئِنَّ جَالِسًا.

Then rise from it until you are at ease, sitting.

And it can be said that this command contains repetition, because he mentioned rising from the *sujūd* and sitting between the two prostrations, so it is sufficient to mention one of the prostrations, especially since he did not say "rise from the two bowings."[136] And

[136] Translator's note: Meaning, both prostrations are from the pillars of the prayer, although he only mentioned one of them.

it is a must to sit between the two prostrations to separate between them, but the sitting is more than just a separation. The person must rise from the prostration and sit between the two prostrations while knowing it to be an independent pillar of the prayer.

The Tenth Pillar

Being at ease in each of these movements.

This is due to the Prophet ﷺ repeatedly telling the man who prayed badly to be at ease during the movements. He told him to be at ease in *rukū'* and when rising from it, and in *sujūd* and when rising from it. Then he said to him:

ثُمَّ افْعَلْ ذَلِكَ فِي صَلَاتِكَ كُلِّهَا.

Then do the same throughout your entire prayer.

This shows that being at ease is a must throughout the prayer.

The Eleventh Pillar

Performing the pillars in order.

The pillars must be prayed in order, just as they are mentioned in order in the *ḥadīth* of the man who prayed badly. For each pillar, the Prophet would say "then do this, then do that." The word "then" denotes sequential order, so it is a must to perform these pillars in order, and the prayer cannot be performed out of order. The Prophet ﷺ said:

صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي.

Pray as you have seen me praying.[137]

If a person forgetfully prostrates before *rukū',* it is obligatory for him to perform *rukū'* again, then prostrate, and the *sujūd* done due to forgetfulness is not counted (as a replacement).

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[137] *Ṣaḥīḥ al-Bukhārī* 6008

The Twelfth & Thirteenth Pillars

The final *tashahhud* and sitting to recite it.

The Prophet ﷺ said:

فَإِذَا قَعَدَ أَحَدُكُمْ فِي الصَّلَاةِ فَلْيَقُلِ التَّحِيَّاتُ لِلَّهِ.

When one of you sits in the prayer, let him say "All compliments, prayers, and pure words are due to Allāh..."[138]

Thus, sitting for the final *tashahhud* and reciting it are pillars of the prayer; as for sitting and reciting the first *tashahhud,* then it is from the obligations of the prayer. If the person forgets it and stands for the third *rak'ah*, he must perform two prostrations of forgetfulness at the end of his prayer.

The Fourteenth Pillar

The saying of *salām* twice (the *taslīm*).

This is based upon the statement of the Prophet ﷺ:

تَحْرِيمُهَا التَّكْبِيرُ، وَتَحْلِيلُهَا التَّسْلِيمُ.

Its opening is to say the *takbīr* and its closing is to say the *taslīm*.[139]

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[138] *Ṣaḥīḥ al-Bukhāri* 6328

[139] *Musnad Imām Aḥmad* 1009

THE EIGHTH LESSON

The Obligations of the Prayer

The Shaykh ﷺ *said:*

The eighth lesson is the obligations of the prayer. The obligations of the prayer are eight:

1) All the *takbīrāt* other than the opening *takbīr*.

2) Saying "*Sami'allāhu liman ḥamidah*" (Allāh hears those who praise Him) by the imām and those behind him.

3) Saying "*Rabbanā wa lakal-ḥamd*" (Our Lord, to You be praise). This is for everyone to say.

4) Saying "*Subḥāna rabbiyal-'Aẓīm*" (Glory be to my Lord, the Almighty) once when bowing.

5) Saying "*Subḥāna rabbiyal-A'lā*" (Glory be to my Lord, the Most High) once when prostrating.

6) Saying "*Rabbighfir lī*" (My Lord, forgive me) between the two prostrations.

7) Saying the first *tashahhud*.

8) Sitting for the first *tashahhud*.

EXPLANATION

The Shaykh ﷺ said, "The eighth lesson is the obligations of the prayer." The obligations of the prayer are the actions and statements which are obligatory during the prayer, but which are less

than the pillars. Therefore, whoever forgets an obligation must perform two prostrations of forgetfulness at the end of his prayer, and his prayer is invalid if he omits an obligation on purpose.

The First Obligation

All the *takbīrāt* other than the opening *takbīr*.

The opening *takbīr* is a pillar of the prayer, while all the other *takbīrāt* (such as for *rukū'*, *sujūd*, and rising from those) are from the obligations. Ibn Mas'ūd ﷺ said:

كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُكَبِّرُ فِي كُلِّ خَفْضٍ وَرَفْعٍ.

The Prophet ﷺ used to say the *takbīr* every time he went down and came up.[140]

The Second & Third Obligations

Saying "*Sami'allāhu liman ḥamidah*" (Allāh hears those who praise Him) by the imām and those behind him, and "*Rabbanā wa lakal-ḥamd*" (Our Lord, to You be praise) by everyone — the imām, those behind him, and the individual.

The imām says, "*Sami'allāhu liman ḥamidah,*" and those praying behind him and the individual, when rising from *rukū'*, say, "*Sami'allāhu liman ḥamidah.*" And all of them — the imām, those behind him, and the individual — say, "*Rabbanā wa lakal-ḥamd,*" after rising from the *rukū'*.

It comes in the *ḥadīth* of Abū Hurayrah ﷺ, in which he described the Prophet's prayer, that he ﷺ used to say, "*Sami'allāhu liman ḥamidah*" when he lifted his back from *rukū'*. It also comes in the *ḥadīth* of Abū Hurayrah ﷺ that he ﷺ would then say, "*Rabbanā wa lakal-ḥamd,*" and in some narrations he said:

اللَّهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ.

[140] *Sunan an-Nasā'i* 1083

Allāhumma Rabbanā wa lakal-ḥamd **(O Allāh, our Lord and to You be praise).**[141]

The meaning of "Allāh hears those who praise Him" is that Allāh answers His slaves who praise their Lord and Protector. The word "hears" in this context means "to answer."

The Fourth & Fifth Obligations

Saying "*Subḥāna rabbiyal-'Aẓīm*" (Glory be to my Lord, the Almighty) once when bowing, and saying "*Subhāna rabbiyal-A'lā*" (Glory be to my Lord, the Most High) once when prostrating. Ḥudhayfah ﷺ said:

كان يقول في ركوعه: سبحان ربي العظيم، وفي سجوده: سبحان ربي الأعلى.

He used to say in his *rukū'*, "Glory be to my Lord, the Almighty" and in his *sujūd*, "Glory be to my Lord, the Most High."[142]

The Prophet ﷺ said:

فَأَمَّا الرُّكُوعُ فَعَظِّمُوا الرَّبَّ فِيهِ.

As for the bowing, glorify your Lord in this position.[143]

From glorifying the Lord is the saying "*Subḥāna rabbiyal-'Aẓīm*," and also the saying:

سُبْحَانَ ذِي الْجَبَرُوتِ وَالْمَلَكُوتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ.

Subḥāna Dhil-jabarūt wal-malakūt wal-kibriya' wal-'aẓamah **(Glory be to the One Who has all power, sovereignty, magnificence, and might).**

It has been authenticated that the Prophet ﷺ used to say this in his

[141] *Sunan an-Nasā'i* 1060

[142] *Ṣaḥīḥ al-Bukhāri* 795

[143] *Ṣaḥīḥ Muslim* 479

rukū' and *sujūd*.[144]

The Sixth Obligation

Saying "*Rabbighfir lī*" (My Lord, forgive me) between the two prostrations.

Ḥudhayfah ﷺ said:

أَنَّ النَّبِيَّ ـ صلى الله عليه وسلم ـ كَانَ يَقُولُ بَيْنَ السَّجْدَتَيْنِ رَبِّ اغْفِرْ لِي رَبِّ اغْفِرْ لِي.

The Prophet ﷺ used to say between the two prostrations, "My Lord forgive me, my Lord forgive me."[145]

The Seventh & Eighth Obligations

Saying the first *tashahhud* and sitting for the first *tashahhud*. This is based upon the *ḥadīth*:

فَإِذَا قَعَدَ أَحَدُكُمْ فِي الصَّلاَةِ فَلْيَقُلِ التَّحِيَّاتُ لِلَّهِ.

When one of you sits in the prayer, let him say "All compliments, prayers, and pure words are due to Allāh..."[146]

And also upon the *ḥadīth*:

أَنَّ النَّبِيَّ صلى الله عليه وسلم قَامَ فِي صَلاَةِ الظُّهْرِ وَعَلَيْهِ جُلُوسٌ فَلَمَّا أَتَمَّ صَلاَتَهُ سَجَدَ سَجْدَتَيْنِ.

The Prophet ﷺ stood for the *Ẓuhr* prayer, and he had a sitting to perform, so when he completed his prayer, he performed two prostrations.[147]

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[144] *Sunan an-Nasā'i* 1132

[145] *Musnad Imām Aḥmad* 23375

[146] *Ṣaḥīḥ al-Bukhāri* 6328

[147] *Jāmi' at-Tirmidhi* 391

This is from the proofs that the first *tashahhud* is an obligation and not a pillar, because if an obligation is omitted, the person prostrates twice for forgetfulness, but if a pillar is omitted then the prayer is invalid.

THE NINTH LESSON
Explaining the Tashahhud

The Shaykh رَحِمَهُ ٱللَّٰهُ *said:*

The ninth lesson is explaining the *tashahhud,* which is to say:

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

At-taḥiyyātu lillāhi waṣ-ṣalawātu waṭ-ṭayyibāt, as-salāmu ʻalayka ayyuhan-Nabiyyu wa raḥmatullāhi wa barakātuh. As-salāmu ʻalaynā wa ʻalā ʻibādillāhiṣ-ṣāliḥīn. Ash-hadu an lā ilāha ill-Allāhu wa ash-hadu anna Muḥammadan ʻabduhu wa rasūluhu.

All compliments, prayers, and pure things are due to Allāh. Peace and the mercy of Allāh and His blessings be upon you, O Prophet. Peace be upon us, and on the righteous slaves of Allāh. I bear witness that none has the right to be worshipped except Allāh, and I bear witness that Muḥammad is His slave and Messenger.

Then the person sends salutations and blessings upon the Prophet ﷺ. He says:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ.

Allāhumma ṣalli ʻalā Muḥammad wa ʻalā āli Muḥammad, kamā ṣallayta ʻalā Ibrāhīm wa ʻalā āli Ibrāhīm; innaka ḥamīdun majīd. Allāhumma bārik ʻalā Muḥammad wa ʻalā āli Muḥammad, kamā bārakta ʻalā Ibrāhīm wa ʻalā āli

Ibrāhīm, innaka ḥamīdun majīd.

O Allāh, send prayers upon Muḥammad and upon the family of Muḥammad, as You sent prayers upon Ibrāhīm and upon the family of Ibrāhīm; You are indeed Worthy of Praise, Full of Glory. O Allāh, send blessings upon Muḥammad and upon the family of Muḥammad, as You sent blessings upon Ibrāhīm and upon the family of Ibrāhīm; You are indeed Worthy of Praise, Full of Glory.

Then in the final *tashahhud* he seeks refuge in Allāh from the punishment of the Fire, the punishment of the grave, the trials of living and dying, and the trials of the Dajjāl. Then he chooses any supplication he would like to say, especially those that have been narrated [from the Prophet], like:

اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ.

O Allāh, help me in remembering You, in giving You thanks, and worshipping You well.[148]

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلا يَغْفِرُ الذُّنُوبَ إِلا أَنْتَ فَاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ.

O Allāh, I have done great injustice to myself and no one forgives sin except You. Grant me forgiveness from You and have mercy on me, for You are the Oft-Forgiving, Most Merciful.[149]

In the first *tashahhud,* the person stands after reciting the two testimonies of faith, in order to perform the third *rak'ah* of *Ẓuhr*, *'Aṣr*, *Maghrib,* and *'Ishā'*, and if he sends salutations upon the Prophet ﷺ (before standing for the third *rak'ah*) it is better. This is due to the general wording of the *ḥadīth*. Then he stands for the third *rak'ah*.



EXPLANATION

[148] *Sunan Abī Dāwūd* 1522

[149] *Ṣaḥīḥ al-Bukhārī* 834; *Ṣaḥīḥ Muslim* 2705

This lesson by the Shaykh ﷺ is concerning the *tashahhud*, the Abrahamic salutations, and the supplications after that which have been narrated from the Prophet ﷺ, from the *du'ā'* that are legislated to say at the completion of the prayer before saying the *taslīm*. The wording of the *tashahhud*, the salutations upon the Prophet, and seeking refuge in Allāh for the four matters in the manner narrated from the Prophet ﷺ are from the important affairs that every Muslim has to study diligently, along with having a good understanding of its meaning.

The wording of the *tashahhud* mentioned by the Shaykh is from the *ḥadīth* of Ibn Mas'ūd ﷺ. There are other authentic wordings for the *tashahhud*, but the scholars mention that the most authentic wording is from the *ḥadīth* of Ibn Mas'ūd, which the author mentions here.

It is upon the Muslim to learn the *tashahhud* just as it is narrated in the *ḥadīth*. Ibn Mas'ūd ﷺ mentioned that the Prophet ﷺ used to teach this wording just as he would teach *suwar* from the Qur'ān. This was from his tremendous concern for the *ummah*. The Muslim should memorize this *tashahhud* precisely as it appears in the *ḥadīth*. Perhaps some of the common people will add a word or a letter, or omit or change a letter, and perhaps this will alter the meaning.

The *tashahhud* is to say:

التَّحِيَّاتُ لِلَّهِ

All compliments to Allāh

What is intended by "compliments" is glorification, including *rukū'*, *sujūd*, humility, and servitude; all of this is for Allāh ﷻ. He is deserving of that alone, without partners.

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ ﴾

O you who believe! Bow down, and prostrate

yourselves, and worship your Lord...

[Sūrah al-Ḥajj 22:77]

All of this belongs to Allāh alone, without partners. It is not permissible to direct any aspect of worship to other than Allāh.

وَالصَّلَوَاتُ

And prayers

This means *du'ā'*. The word "prayers" in the language means *du'ā'* (supplication). *Du'ā'* is for Allāh, meaning it is not permissible to supplicate to other than Allāh. Do not seek refuge in other than Allāh, and do not ask of anyone other than Allāh.

﴿ وَقَالَ رَبُّكُمُ ادْعُونِي أَسْتَجِبْ لَكُمْ ﴾

And your Lord said, "Invoke Me, I will respond to your (invocation)."

[Sūrah Ghāfir 40:60]

﴿ وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ﴾

And when My slaves ask you (O Muḥammad) concerning Me, then (answer them); I am indeed near (to them by My knowledge). I respond to the invocations of the supplicant when he calls on Me.

[Sūrah al-Baqarah 2:186]

Also what is intended by "prayers" is the prayer (*ṣalāh*) that contains *rukū'* and *sujūd*, the obligatory and optional prayers; all of this is for Allāh. It is not permissible to direct any of this to other than Allāh.

The statement:

وَالطَّيِّبَاتُ

And pure things

The pure things from statements and actions belong to Allāh ﷻ.

﴿ إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ ﴾

To Him ascend (all) the goodly words…

[Sūrah Fāṭir 35:10]

The believer is good in his speech, deeds, actions, and the good manner with which he draws close to his Lord. For this reason, it will be said to the believers on the Day of Judgment:

﴿ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ ﴾

You have done well, so enter here to abide therein.

[Sūrah az-Zumar 39:73]

The pure things, which are the statements and actions of *īmān*, are all for Allāh; they are only done seeking the Face of Allāh ﷻ. The One who is Good only accepts that which is good. Aṭ-Ṭayyib is from the names of Allāh. This name indicates the goodness of all of His names, attributes, and actions, so all of His names, actions, and statements are good.

After this glorification and affirmation of Allāh ﷻ and humility towards Him, the person sends salutations upon the Prophet ﷺ. The religion of Allāh ﷻ is only known by way of him and from his path. He is the intermediary conveying the religion from Allāh to His creation. He conveyed the message completely, he advised the *ummah*, and he struggled in the cause of Allāh in the best manner until death came to him. He did not leave any good except that he directed his *ummah* to it, and he did not leave any evil except that he warned them against it. The person says, "Peace and the mercy of Allāh and His blessings be upon you, O Prophet." These three words are all supplications for the Prophet ﷺ. Whoever is supplicated for is not supplicated to, and this is from the proofs of *tawḥīd*.

As for [saying] "*salām*" (peace), it is *du'ā'* for safety and well-being.

As for [saying] "mercy," it is *du'ā'* for success with Allāh's mercy, the mercy that is specified for His pious slaves and those close to Him.

﴿ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا ﴾

And He is ever Most Merciful to the believers.

[Sūrah al-Aḥzāb 33:43]

As for "blessings," it is a growth and increase in good and virtue.

The Prophet ﷺ is specified first with this complete supplication, then the salutation is given to the believers in general.

السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ.

Peace be upon us, and on the righteous slaves of Allāh.

This salutation is general and it reaches every righteous slave. In the beginning [of Islām], they would say "peace be upon so-and-so, peace be upon so-and-so," so this became lengthy, and despite its length they were not able to mention everyone they wanted to send *salām* upon. Consequently the Prophet ﷺ directed them to abandon that and to instead use this concise wording. When they said this, it would include every believer and every righteous slave. It has been narrated from 'Abdullāh bin Mas'ūd رضي الله عنه:

كُنَّا نَقُولُ التَّحِيَّةُ فِي الصَّلَاةِ وَنُسَمِّي، وَيُسَلِّمُ بَعْضُنَا عَلَى بَعْضٍ، فَسَمِعَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ قُولُوا التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، فَإِنَّكُمْ إِذَا فَعَلْتُمْ ذَلِكَ فَقَدْ سَلَّمْتُمْ عَلَى كُلِّ عَبْدٍ لِلَّهِ صَالِحٍ فِي السَّمَاءِ وَالأَرْضِ.

We used to say the greeting in the prayer and we would name each other and send salutations upon one another. Allāh's Messenger

ﷺ heard it and said, "Say, 'All the compliments are for Allāh and all the prayers and all the good things (are for Allāh). Peace be on you, O Prophet, and Allāh's mercy and blessings (are on you). And peace be on us and on the good (pious) worshippers of Allāh. I testify that none has the right to be worshipped but Allāh and that Muḥammad is His slave and Messenger.' So, when you have said this, then you have surely sent the greetings to every good (pious) worshipper of Allāh, whether he be in the Heaven or on the Earth."[150]

This is a supplication for the righteous slaves of Allāh, and those who are supplicated for are not supplicated to. As previously mentioned, this is from the proofs of *tawḥīd.*

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

I bear witness that none has the right to be worshipped except Allāh, and I bear witness that Muḥammad is His slave and Messenger.

This is affirming the oneness of Allāh and the message of the Prophet ﷺ. The testimony that nothing has the right to be worshipped except Allāh is the statement of *tawḥīd.* It is established upon negation and affirmation. It negates worship for everything other than Allāh, while affirming worship in all aspects for Allāh alone. This is sincerity of worship for Allāh, singling Him out in worship alone, and being free and safe from *shirk.*

The testimony that Muḥammad is the Messenger of Allāh and His slave is affirmation of his servitude to Allāh. He is His slave and His Messenger. The slave is not worshipped and the Messenger is not belied; rather, he is obeyed and followed. So this statement, "I testify that Muḥammad is the Messenger of Allāh and His slave" is a statement that makes the one who says it balanced, not being extreme or negligent.

Then he sends salutations and blessings upon the Prophet ﷺ. This

[150] *Ṣaḥīḥ al-Bukhāri* 1202

particular salutation is the one narrated from the *ḥadīth* of Abū Mas'ūd al-Badri ﷺ. He said:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ.

O Allāh, send prayers upon Muḥammad and upon the family of Muḥammad, as You sent prayers upon Ibrāhīm and upon the family of Ibrāhīm; You are indeed Worthy of Praise, Full of Glory. O Allāh, send blessings upon Muḥammad and upon the family of Muḥammad, as You sent blessings upon Ibrāhīm and upon the family of Ibrāhīm; You are indeed Worthy of Praise, Full of Glory.

The *Ṣalāh* (prayers) from Allāh upon the Prophet is His praising him in the highest gathering, while the *ṣalāh* of the angels and believers upon the Prophet is them supplicating to Allāh to grant him the praiseworthy station and to praise him in the highest gathering.

His statement "O Allāh, send blessings upon Muḥammad" is a supplication for the Prophet for blessings, which is a growth and increase in good, virtue, and status.

[The Shaykh said], "Then in the final *tashahhud* he seeks refuge in Allāh from the punishment of the Fire, the punishment of the grave, the trials of living and dying, and the trials of the Dajjāl." It is mentioned in the *ḥadīth* of Abū Hurayrah ﷺ that the Prophet ﷺ said:

إذا تشهد أحدكم فليستعذ بالله من أربع.

When any one of you has said his *tashahhud*, he should seek refuge in Allāh against four things.[151]

[151] *Ṣaḥīḥ Muslim* 588

And he mentioned these four things:

First

Seeking refuge in Allāh from the Hellfire and its punishment, and seeking refuge in Allāh to protect you and save you from entering it. Seeking refuge is to flee to Allāh seeking shelter and safety with Him.

Second

Seeking refuge from the punishment of the grave. The grave has bliss and the grave has punishment. The punishment of the grave is true; it will befall the disbelievers and the sinners. It comes in the *ḥadīth*:

يعذبان وما يعذبان في كبير، وإنه لكبير، كان أحدهما لا يستتر من البول، وكان الآخر يمشي بالنميمة.

They are being punished, not for something that was difficult to avoid, but what is nevertheless a major sin. One of them did not protect himself from urine (i.e. take measures to avoid contaminating himself or his clothes) and the other used to walk about spreading tales.[152]

Third

Seeking refuge from the trials of living and dying. The word "trial" (*fitnah*) in this context is general to every trial the person will face in his life, and the trials are numerous. Trials originate from two sources: the trials of desires and the trials of doubts. Thus, you seek refuge in Allāh from all the trials. Each person will be exposed to trials. The Prophet ﷺ said:

تَعَوَّذُوا بِاللَّهِ مِنَ الْفِتَنِ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ.

Seek refuge in Allāh from the *fitnah*, that which is apparent and

[152] *Ṣaḥīḥ al-Bukhārī* 216

that which is hidden.[153]

This is a *du'ā'* that the Muslim must give concern to.

As for seeking refuge in Allāh from the trials of dying, this is what occurs at the time of death, and this is more severe and dangerous. This is because the trials that occur during the lifetime are followed by time in which the person can free himself and become safe from them. As for the trials of dying, then they are only followed by death. This is why it is called the trial of dying, because it is what occurs when the person is near death.

Fourth

Seeking refuge in Allāh from the trial of the Dajjāl. This is the most severe *fitnah*. Allāh has made this a sign of the coming of the Hour, and from the signs that the Judgment is near. He will appear during the last days. There was no Prophet whom Allāh sent except that he warned his people from this trial, due to its severe danger. For this reason, it is prescribed for us to constantly seek refuge from this great *fitnah* — the Dajjāl — at the end of every prayer before the *taslīm*.

He is called Masīḥ ad-Dajjāl. The name "Masīḥ" is because one of his eyes is rubbed out, floating like a grape. He is called "Dajjāl" because everything he stands for is based upon lies. His greatest and most egregious lie is his statement, "I am Allāh." He will come with signs and perform feats that are outside the norm; Allāh will grant him this ability as a test for the people. He will say to the sky, "Rain," and it will rain. He will say to the earth, "Bring forth vegetation," and it will grow vegetation. He will say to a land, "Bring forth your treasures," and the treasure will come out and follow him. All of these are from the extraordinary feats he will perform.

For this reason, the Prophet ﷺ warned us that when he appears

[153] *Ṣaḥīḥ Muslim* 2867

we should not go near where he is. He said:

مَنْ سَمِعَ بِالدَّجَّالِ فَلْيَنْأَ عَنْهُ.

Whoever hears of the Dajjāl, let him go far away from him.[154]

This is seeking refuge from the *fitnah* of the Dajjāl, and the Muslim must give concern to this.

Then the Shaykh said, "Then he chooses any supplication he would like to say, especially those that have been narrated." This is based upon the statement of the Prophet ﷺ to Ibn Mas'ūd:

ثم يتخير من الدعاء ما شاء.

Then he chooses any *du'ā'* he wishes.[155]

This is a tremendous place in the prayer for *du'ā'*, because this *du'ā'* comes after the prayer, glorification of Allāh, and salutations, and this is a means for the *du'ā'* being accepted. Thus, do not rush to say the *taslīm;* rather, turn to Allāh with *du'ā'* and ask of Him. This is something that many of the people are heedless of. For this reason, you find many people rushing through the *tashahhud,* then saying the *taslīm*, and then raising their hands for *du'ā'*, so he misses out on a precious opportunity where he could have made his *tashahhud* a little longer and then supplicated with the *du'ā'* of his choice.

If the imām makes his *tashahhud* a little longer and then supplicates with these *du'ā',* some of those praying behind him may become angry. One imām told me that after one of the prayers, a man praying behind him said to him, "I recited the *tashahhud* behind you twice." Who will say to you, "I recited the *tashahhud* twice"? This is a great opportunity to supplicate to Allāh ﷻ, and to ask Him for the good of this life and the next. This mindset is due to ignorance

[154] *Sunan Abī Dāwūd* 4319

[155] *Ṣaḥīḥ al-Bukhāri* 835

of this blessed opportunity.

It is best, as the Shaykh mentioned, to choose a *du'ā'* that has been narrated, and the Prophet ﷺ informed us of *du'ā'* to say before the *taslīm*. So the Muslim should give concern to these supplications, as they are the most concise, infallible *du'ā'*, which contain the greatest of what is sought after. And there is no problem if he supplicates with some specific *du'ā'* that has not been narrated, but there is no doubt that the *du'ā'* narrated from the Prophet ﷺ are more complete and preferred. Therefore, the Muslim must be diligent in memorizing these *du'ā'* that have been narrated from the Prophet ﷺ.

Then the Shaykh رحمه الله mentioned two supplications:

First

اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ.

O Allāh, help me in remembering You, in giving You thanks, and worshipping You properly.[156]

This *du'ā'* came in the *ḥadīth* of Mu'ādh رضي الله عنه when the Prophet ﷺ said to him:

يا معاذ، والله إني لأحبك، ثم أوصيك يا معاذ لا تدعن في دبر كل صلاة تقول: اللهم أعني على ذكرك وشكرك، وحسن عبادتك.

O Mu'ādh, by Allāh, I love you and advise you not to miss supplicating in the last part of the prayer by saying, "O Allāh, help me in remembering you, in giving You thanks, and worshipping You properly."[157]

The phrase "the last part" (فِي دُبُرِ) means the end of something that is still a part of that thing and connected to it. The scholars have categorized the following:

[156] *Sunan Abī Dāwūd* 1522

[157] *Musnad Imām Aḥmad* 22119

1) The *du'ā'* that are said before the *taslīm*

2) The remembrance said after the *taslīm*

His statement, "O Allāh, help me in remembering You, in giving You thanks, and worshipping You properly," is seeking help from Allāh, asking that He grant the slave assistance and success upon remembrance and gratitude to Allāh for His favors, and upon good worship. He did not just say "worshipping You"; rather, he said "worshipping You properly." And worship is only good if the worshipper has sincerity and follows the Messenger ﷺ.

Saying this *du'ā'* at the end of the prayer before the *taslīm* is very appropriate, because this prayer you have made is from Allāh's aid for you. Thus, before you say *taslīm* from your prayer, seek aid from Allāh and display your complete need of Him who helped you with this prayer. And as you are about to exit the prayer, ask Him to continue to aid you upon remembrance, gratitude, and good worship. This includes the next prayer that will follow the one you completed, so when you pray, ask for help upon the next prayer.

<u>Second</u>

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلا يَغْفِرُ الذُّنُوبَ إِلا أَنْتَ فَاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ.

O Allāh, I have done great injustice to myself and no one forgives sin except You. Grant me forgiveness from You and have mercy on me, for You are the Oft-Forgiving, Most Merciful.[158]

This *du'ā'* comes in the *ḥadīth* of Abū Bakr ﷺ. He said:

يَا رَسُولَ اللَّهِ عَلِّمْنِي دُعَاءً أَدْعُو بِهِ فِي صَلاَتِي.

O Messenger of Allāh, teach me a *du'ā'* I can supplicate with in

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[158] *Ṣaḥīḥ al-Bukhārī* 834; *Ṣaḥīḥ Muslim* 2705

my prayer.

In another narration, he said, "Teach me a *du'ā'* I can say in my house." This is the truthful one of this *ummah* ﷺ seeking for the Prophet ﷺ to teach him a *du'ā'* he could supplicate to Allāh with in his prayer and in his house, despite him being able to construct [his own] good supplications. Nothing prevented him from that except that he was diligent in taking from the Prophet ﷺ. The Prophet ﷺ told him, "Say, 'O Allāh, I have done great injustice to myself and no one forgives sin except You. Grant me forgiveness from You and have mercy on me, for You are the Oft-Forgiving, Most Merciful.'" So how about those less than him who have not reached a tenth of his devotion and humility towards Allāh ﷻ?

Oppression of the soul is to commit sins; it also includes being deficient in acts of worship, and the absence of completion in worship.

"No one forgives sin except You" — Allāh alone is the One who forgives sins, thus no one other than Him forgives sins.

﴿ وَمَنْ يَغْفِرُ الذُّنُوبَ إِلَّا اللَّهُ ﴾

And who can forgive sins except Allāh?

[Sūrah Āli 'Imrān 3:135]

This contains belief in what is entailed in Allāh's names al-Ghafūr and al-Ghaffār, meaning "the One who forgives all sins," and there is no sin too great for Him to forgive.

"Grant me forgiveness" — After the person affirms his numerous sins, the vast virtue of his Lord and His forgiveness of sins, the person requests forgiveness. "Grant me forgiveness from You" means favor me with Your forgiveness as an honor for me, virtue and goodness.

"And have mercy on me" — This is requesting success with Allāh's mercy, which is specified for the believers.

"You are the Oft-Forgiving, Most Merciful" — This is seeking nearness to Allāh by way of these two great names. "Al-Ghafūr" (Oft-Forgiving) affirms the attribute of forgiveness for Allāh, and "ar-Raḥīm" (Most Merciful) affirms the attribute of mercy for Allāh. Ending the supplication with these two names is from the good manners of putting forward the request, because the person is seeking forgiveness and mercy.

There are other wordings that have also been narrated from the Prophet ﷺ which the person can use.

The Shaykh said, "In the first *tashahhud,* the person stands after reciting the two testimonies of faith." After the person says, "I bear witness that nothing has the right to be worshipped except Allāh, and I bear witness that Muḥammad is His slave and Messenger," he stands to perform the third *rak'ah* in *Ẓuhr*, *'Aṣr*, *Maghrib*, and *'Ishā'*.

The Shaykh said, "And if he sends salutations upon the Prophet ﷺ (before standing for the third *rak'ah*) it is better." This means that he stands after sending salutations upon the Prophet ﷺ.

Here we will mention a great benefit from Ibn al-Qayyim رحمه الله from his book *aṣ-Ṣalāh*, a benefit connected to the *tashahhud*, the Abrahamic salutations, and seeking refuge from the four matters:

"As for the greetings, then it is greetings from the slave to the Ever-Living, the One Who does not die. Allāh ﷻ is more deserving of these greetings than anyone else. This greeting contains the (word) 'life' and to remain, and to be eternal, so this is only befitting for the Ever-Living, the One Who does not die, the One who will never lose His kingdom. Likewise, the statement 'prayers' [is only befitting for Allāh], for surely no one is deserving of prayers except Allāh ﷻ. Prayer to other than Allāh is the greatest form of *kufr* and *shirk*.

"Likewise, the statement 'and the pure things'; this means the pure things from the statements and actions, and the attributes and

names belonging to Allāh alone are pure and good. His actions are pure and good, and His attributes and names are the most pure and good attributes and names. Nothing comes from Him except that which is pure and good, and nothing ascends to Him except that which is pure and good. Nothing draws near to Him except that which is pure and good. The good words ascend to Him, and the good actions and deeds elevate to Him. Therefore, all pure and good things belong to Him, all of it is connected to Him, and all of it originates and ends with Him. The Prophet ﷺ said:

إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا.

'Verily, Allāh is *ṭayyib* (good) and He only accept goodness.'[159]

"And in the narration of treating the sick, he said:

أَنتَ رَبُّ الطَّيِّبِينَ.

'You are the Lord of the good.'[160]

"None from His slaves come near to Him except those who are good, as it will be said to the inhabitants of Paradise:

﴿ سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ ﴾

'*Salāmun 'alaykum*! You have done well, so enter here to abide therein.'

[Sūrah az-Zumar 39:73]

"Allāh has judged in His legislation and His decree that the good is for the good; since Allāh is absolutely, purely good, then all the good words, good actions, good names, and good attributes belong to Him, and no one else deserves them. Rather, nothing has ever been good except due to His goodness, and everything other than Him that is good is a result of His goodness. Consequently, this

[159] *Jāmi' at-Tirmidhi* 2963

[160] *Sunan Abī Dāwūd* 3892

greeting is not suitable for anyone other than Him.

"The *salām* is a type of greeting, and the Muslim is calling upon the One who preserves him, and they seek *salām* from Allāh for His slaves, those whom He has preferred with servitude to Him and chosen for Himself. So He prescribed that we begin with the most noble of them, the most beloved of them to Him, and the closest to Him, starting this greeting with the two testimonies of faith, which are the key to Islām. He prescribed that it should be the seal of the prayer. Thus, the prayer opens with *takbīr*, praise, glorification, exaltation, and the *tawḥīd* of Lordship and worship, and it ends with the testimony that nothing has the right to be worshipped except Allāh, and Muḥammad is His slave and Messenger.

"It is prescribed to recite this greeting in the middle of the prayer if the prayer consists of more than two *raka'āt,* and it resembles the sitting between the two prostrations. Along with separating the *raka'āt,* it allows the person to rest so he can approach the final two *raka'āt* with vigor and strength. This would not occur if he stood up directly to pray the final *rak'ah*. For this reason, when praying the optional prayers, it is best to pray them two *raka'āt* by two *raka'āt.*

"The words of this greeting at the end of the prayer have the status of the Khuṭbah al-Ḥājah that comes before it. When the person finishes his prayer, he sits as one who has hope and fear, seeking from his Lord that which he cannot do without. Therefore, before he seeks his needs from Allāh, it is prescribed for him to recite this greeting, presenting it before he seeks his needs. He follows it by sending *salām* upon the one who brought his *ummah* this blessing and happiness with his hand, as though he is seeking nearness to Allāh by his servitude. Then he glorifies Him with the testimony of His Oneness and the testimony of His Messenger bringing the message, and he sends *salām* upon the Messenger. Then it is said to him, 'Choose the *du'ā'* most beloved to you; this is a right for you.'

"And it is prescribed to send *salām* upon his family along with

sending *salām* upon him, and this is completeness in bringing joy to him by honoring his family with the sending of *salām* and prayers upon them. Prayers are sent upon them as they are sent upon his father Ibrāhīm and his family, and all the prophets after Ibrāhīm are from the family of Ibrāhīm. This is the most complete and best way to send *salām* and prayers upon the Prophet ﷺ.

"Then the person is commanded to seek refuge with Allāh from that which comprises all evil, because evil is either punishment in the next life or that which causes it. There is no evil except the punishment and what causes it. The punishment is of two types: the punishment in the realm between this life and the next, and the punishment in the next life. The reason for this punishment is *fitnah*, and it is of two types: the major *fitnah* and the minor *fitnah*. The major *fitnah* is the *fitnah* of the Dajjāl and the *fitnah* of dying, while the minor *fitnah* is the *fitnah* of living. A person is able to repent from the *fitnah* of living, in contrast to the *fitnah* of dying and the *fitnah* of the Dajjāl. Then it is prescribed to recite a supplication of choice, asking for the good of this life and the next. *Du'ā'* in this position before the *taslīm* is better than the *du'ā'* after the *taslīm*, and it is more beneficial."[161]

[161] *Aṣ-Ṣalāh wa Aḥkām at-Tārikihā* (*The Prayer and the Ruling of the One Who Abandons It*) by Ibn al-Qayyim

THE TENTH LESSON

The Sunan of the Prayer

The Shaykh ﷺ *said:*

The tenth lesson is the Sunan of the prayer. As for the Sunan of the prayer, some of them are:

- The opening supplication.
- Placing the palm of the right hand over the left hand above the chest during standing, before *rukū'* and after.
- Raising the hands, with the fingers joined and extended, to the shoulders or the ears for the first *takbīr*, during *rukū'* and rising from it, and when standing from the first *tashahhud* for the third *rak'ah*.
- Whatever exceeds one *tasbīḥ* (glorification of Allāh) in *rukū'* and *sujūd*.
- Whatever exceeds the saying of "*Rabbanā wa lakal-ḥamd*" (Our Lord, to You be praise) after standing from *rukū'*, and whatever exceeds saying "*Rabbighfir lī*" (My Lord, forgive me) between the two prostrations.
- Placing the head level with the back in *rukū'*.
- Keeping the elbows away from the sides, the belly away from the thighs, and the thighs away from the shins while in *sujūd*.
- Raising the forearms off the ground while in *sujūd*.

- Sitting *muftarishan* in the first *tashahhud* and between the two prostrations, which is to sit on the left foot with the right foot erect.

- Sitting *tawarruk* in the final *tashahhud* of the prayers with three and four *raka'āt*, which is to sit on the buttocks while placing the left foot under the right foot with the right foot erect.

- Pointing with the index finger in the first and second *tashahhud,* from the sitting to the end of the *tashahhud,* and to move it when supplicating.

- Invoking prayers and blessings upon Muḥammad and the family of Muḥammad, and upon Ibrāhīm and the family of Ibrāhīm during the first *tashahhud.*

- *Du'ā'* during the final *tashahhud.*

- Reciting aloud during the *Fajr* prayer, the *Jumu'ah* prayer, the 'Īd prayers, the prayer for rain, and the first two *raka'āt* for *Maghrib* and *'Ishā'.*

- Reciting silently during the *Ẓuhr* and *'Aṣr* prayers, the third *rak'ah* of *Maghrib,* and the last two *raka'āt* of *'Ishā'.*

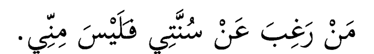
- Reciting other *suwar* from the Qur'ān besides al-Fātihah.

[In addition to these are] the other Sunan not mentioned that have been narrated as being from the Sunnah of the prayer. This includes the supplication said after "*Rabbanā wa lakal-ḥamd*" (Our Lord, to You be praise) when rising from *rukū'*, as it relates to the imām, those behind him, and the person praying alone — all of this is from the Sunnah of the prayer, as well as placing the hands on the knees with the fingers spread while in *rukū'.*

EXPLANATION

After the Shaykh mentioned the pillars and obligations connected

to the prayer, he mentioned the Sunan connected to the prayer. Although these are not from the pillars or obligations, he alerts the Muslim to the importance of showing concern to these Sunan and being diligent in not leaving any of them off. Thus, one should not say, "This is only a Sunnah" and thus take the matter lightly; rather, he should give it concern, and he must beware of turning away from the Sunnah and not liking it, to avoid falling into the statement of the Prophet ﷺ:



Whoever dislikes my Sunnah is not from me.[162]

However, if he leaves it off while not having a dislike for it, instead just not having zeal for it, then he is not sinning but he will miss the reward. These Sunan have a great status, as they complete the prayer for the slave and they contain a great reward. The more importance the person gives to these Sunan in his prayer, the greater the reward and higher status his prayer has.

The Sunan of the prayer are classified into two categories:

> **1)** Sunnah of statements, such as the opening supplication, whatever exceeds saying "*Rabbanā wa lakal-hamd*" after standing from *rukū'*, and whatever exceeds saying "*Rabbighfir lī*" between the two prostrations.
>
> **2)** Sunnah of actions, such as raising the two hands for the opening *takbīr*, during *rukū'*, rising from *rukū'*, and when standing for the third *rak'ah*, and not raising or lowering the head when in *rukū'*. Likewise, that which is connected with the *sujūd* and moving the finger in the *tashahhud*.

The Shaykh رحمه الله said, "The opening supplication is from the Sunnah of the prayer." It is called the opening supplication because

[162] *Ṣaḥīḥ Muslim* 1401

it starts the prayer and it is the first action after the opening *takbīr*. There are various authentic methods of saying this opening supplication, and whichever authentic method the Muslim says, he will obtain a great Sunnah. It is better if he recites different authentic methods from time to time. From those authentic methods narrated from the Prophet ﷺ is his saying:

اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ اللَّهُمَّ أَنْقِنِي مِنْ خَطَايَايَ كَالثَّوْبِ الأَبْيَضِ مِنَ الدَّنَسِ اللَّهُمَّ اغْسِلْنِي بِالثَّلْجِ وَالْمَاءِ وَالْبَرَدِ.

O Allāh, distance me from my sins just as You have distanced the East from the West. O Allāh, purify me from sins as a white garment is purified from filth. O Allāh, wash away my sins with snow, water, and hail.[163]

And his statement:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ تَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلاَ إِلَهَ غَيْرُكَ.

Glory and praise be to You, O Allāh. Blessed be Your name and exalted be Your majesty, there is none worthy of worship except You.[164]

This contains praise and glorification of Allāh ("Glory and praise be to You"), and it contains *du'ā'* and asking of Allāh ("O Allāh, distance me from my sins"), and some of the supplications he made would combine between glorifying, praising, and supplicating. An example of that is his statement:

اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ قَيِّمُ السَّمَوَاتِ وَالأَرْضِ وَمَنْ فِيهِنَّ وَلَكَ الْحَمْدُ، لَكَ مُلْكُ السَّمَوَاتِ وَالأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ أَنْتَ نُورُ السَّمَوَاتِ وَالأَرْضِ وَمَنْ فِيهِنَّ ، وَلَكَ الْحَمْدُ أَنْتَ الْحَقُّ، وَوَعْدُكَ الْحَقُّ، وَقَوْلُكَ حَقٌّ وَلِقَاؤُكَ حَقٌّ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، وَالنَّبِيُّونَ حَقٌّ، وَمُحَمَّدٌ صلى الله عليه وسلم حَقٌّ،

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[163] *Sunan Abī Dāwūd* 781, authenticated by Shaykh al-Albāni

[164] *Sunan an-Nasā'i* 899

وَالسَّاعَةُ حَقٌّ، اللَّهُمَّ لَكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أَنَبْتُ، وَبِكَ خَاصَمْتُ، وَإِلَيْكَ حَاكَمْتُ، فَاغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ، لاَ إِلَهَ إِلاَّ أَنْتَ وَلاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ.

O Allāh, to You is the praise. You are the Sustainer of the heavens and the earth and everyone in them. And to You is the praise, You are the Sovereign of the heavens and the earth and everyone in them. To You is the praise, You are the Light of the heavens and the earth and everyone in them. To You is the praise, You are the truth, Your promise is true, Your statement is true, and the meeting with You is true. Paradise is true, Hell is true, the prophets are true, and Muḥammad ﷺ is true. And the Hour is true. O Allāh, to You I have submitted, in You I believe, in You I place my trust, and to You I turn in devotion and repentance. With Your help and guidance I have debated, and to You I turn for judgement. Therefore, forgive me for my past and future sins, those I have committed secretly and openly. You are the One Who brings forward and the One Who puts back, and there is no deity worthy of worship other than You, and there is no power and no strength except with You.[165]

This great opening supplication, with its many lines, is from the longest opening supplications narrated from the Prophet ﷺ. He would say it to begin the night prayer. It is a comprehensive supplication — it is considered a text for the principles of the *'aqīdah* and the foundations of the religion. The Muslim should memorize it, give concern to it, and say it to begin his night prayer, and it will be from the greatest means to renew his faith and strengthen his heart. And this is the intent of the legislated remembrance narrated from the noble Prophet ﷺ.

The Shaykh رحمه الله said, "Placing the palm of the right hand over the left hand above the chest during standing, before *rukū'* and after."

[165] *Ṣaḥīḥ al-Bukhārī* 1120

This means after the person stands from *rukū'*. The Shaykh has a specific treatise about this subject entitled *Completing Humility in the Prayer by Placing the Hands On the Chest After Rukū'*, in which he narrates the proof for this issue.

This is the place of the hands, the right over the left; this is the appearance of humility and self-effacement in front of Allāh ﷻ. This position is more complete for the heart, because if the hands hang by the sides, perhaps the person will busy his hands, moving them and the like. But if he grasps the left hand with the right, he will be still and at ease, in addition to being humble in front of Allāh ﷻ. It is the same if he grasps the wrist or the forearm — both have been narrated in the Sunnah. The Shaykh said in his collection of Islamic verdicts, "If he places his hand on the wrist and forearm, with the fingers on the forearm, this is better. And if he places the hands on the back of the arms,[166] this is also the Sunnah."[167]

The Shaykh رحمه الله said, "Raising the hands, with the fingers joined and extended, to the shoulders or the ears for the first *takbīr*, during *rukū'* and rising from it, and when standing from the first *tashahhud* for the third *rak'ah*." These are the four places where it is prescribed for the Muslim to raise his hands, and when doing so, the fingers should be joined and not separated. He should raise his hands to either his shoulders or his ears, as both positions have been narrated in the authentic Sunnah of the Messenger of Allāh ﷺ. It is mentioned in some narrations:

رَفَعَ يَدَيْهِ حَتَّى يُحَاذِيَ بِهِمَا مَنْكِبَيْهِ.

He raised his hands until they were parallel with his shoulders.[168]

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[166] Translator's note: *As-sā'id* is the area between the elbow and the wrist while *adh-dhirā'* is the area between the elbow and the shoulder.

[167] *Majmū' al-Fatāwā* by Shaykh Ibn Bāz (148/8)

[168] *Musnad Imām Aḥmad* 23599

And in some narrations it mentions:

حَتَّى يُحَاذِيَ بِهِمَا فُرُوعَ أُذُنَيْهِ.

...until they were parallel with his ear lobes.[169]

It is the Sunnah to raise the hands in these four positions, due to the *ḥadīth* from Nāfi' about Ibn 'Umar:

كَانَ إِذَا دَخَلَ فِي الصَّلاَةِ كَبَّرَ وَرَفَعَ يَدَيْهِ، وَإِذَا رَكَعَ رَفَعَ يَدَيْهِ، وَإِذَا قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ. رَفَعَ يَدَيْهِ، وَإِذَا قَامَ مِنَ الرَّكْعَتَيْنِ رَفَعَ يَدَيْهِ. وَرَفَعَ ذَلِكَ ابْنُ عُمَرَ إِلَى نَبِيِّ اللَّهِ صلى الله عليه وسلم.

When Ibn 'Umar began to pray, he would say *takbīr* and raise his hands. Then when he bowed, he would raise his hands, and when he said, "Allāh hears those who praise Him," he would raise his hands, and when he stood up after praying two *raka'āt* he would raise his hands. Ibn 'Umar attributed that to the Prophet of Allāh ﷺ.[170]

The Shaykh ﷺ said, "From the Sunan of the prayer is...whatever exceeds one *tasbīḥ* in *rukū'* and *sujūd*." The statements "*Subḥāna rabbiyal-'Aẓīm*" in *rukū'* and "*Subḥāna rabbiyal-A'lā*" in *sujūd* are from the obligations of the prayer, and whatever exceeds that is from the Sunnah of the prayer.

The Shaykh ﷺ said, "Whatever exceeds the saying, '*Rabbanā wa lakal-ḥamd*' after standing from *rukū'*" is also from the Sunnah. This is said by the imām, those praying behind him, and the individual praying alone, and whatever exceeds this is from the Sunnah, such as the saying:

[169] *Ṣaḥīḥ Muslim* 391

[170] *Ṣaḥīḥ al-Bukhārī* 739

حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ مُبَارَكًا عَلَيْهِ كَمَا يُحِبُّ رَبُّنَا وَيَرْضَى.

Praise be to Allāh, much good and blessed praise as our Lord loves and is pleased with.[171]

Or:

مِلْءَ السَّمَوَاتِ وَمِلْءَ الأَرْضِ وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ أَهْلَ الثَّنَاءِ وَالْمَجْدِ.

Filling the heavens, filling the Earth, and filling whatever else You will, the One deserving of Glory and Majesty.[172]

Or:

اللَّهُمَّ طَهِّرْنِي بِالثَّلْجِ وَالْبَرَدِ وَالْمَاءِ الْبَارِدِ اللَّهُمَّ طَهِّرْنِي مِنَ الذُّنُوبِ وَالْخَطَايَا كَمَا يُنَقَّى الثَّوْبُ الأَبْيَضُ مِنَ الْوَسَخِ.

O Allāh! Purify me with snow, (the water of) hail, and cold water; O Allāh, cleanse me from sins and errors just as a white garment is cleansed from filth.[173]

The Shaykh said, "What exceeds saying, '*Rabbighfir lī*' once between the two prostrations." The *ḥadīth* of Ḥudhayfah has been previously mentioned, [in which he narrated] that the person says "*Rabbighfir lī*" between the two prostrations. To say it once is obligatory, and whatever exceeds that is Sunnah.

The Shaykh ﷺ said, "Placing the head level with the back in *rukū'*." This means that the person praying does not lower his head beneath the level of his back, nor does he raise his head [above it]; rather, his head is level with his back. The mother of the believers

[171] *Sunan an-Nasā'i* 931

[172] *Sunan an-Nasā'i* 1068

[173] *Ṣaḥīḥ Muslim* 476

'Ā'ishah ﷺ described the prayer of the Prophet ﷺ. She said:

إِذَا رَكَعَ لَمْ يَشْخَصْ رَأْسَهُ وَلَمْ يُصَوِّبْهُ وَلَكِنْ بَيْنَ ذَلِكَ.

When he bowed, he neither raised his head nor lowered it; rather, (he did something) between that.[174]

The Shaykh ﷺ said, "Keeping the elbows away from the sides, the stomach away from the thighs, and the thighs away from the shins while in *sujūd*." This action of spreading the limbs has been authenticated from the actions of the Prophet ﷺ. The scholars have explained that the benefit of spreading the limbs is so each limb can receive its portion of the *sujūd*, unlike if the limbs are touching each other. Thus, the limbs are separated from the sides, the stomach is separated from the thighs, and the thighs are separated from the shins. This is the best way for the slave to present himself in a humble manner before his Lord ﷻ.

The Shaykh ﷺ said, "Raising the forearms off the ground while in *sujūd*," as it appears in the *ḥadīth*:

فَإِذَا سَجَدَ وَضَعَ يَدَيْهِ غَيْرَ مُفْتَرِشٍ وَلاَ قَابِضِهِمَا.

When he prostrated himself, he neither placed his arms on the ground nor closed them.[175]

The Shaykh ﷺ said, "Sitting *muftarishan* in the first *tashahhud* and between the two prostrations, which is to sit on the left foot with the right foot erect." This comes in the *ḥadīth* of 'Ā'ishah ﷺ:

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[174] *Ṣaḥīḥ Muslim* 498

[175] *Sunan Abī Dāwūd* 732

وَكَانَ يَفْرِشُ رِجْلَهُ الْيُسْرَى وَيَنْصِبُ الْيُمْنَى.

And he would lay his left foot down and hold the right foot upright.[176]

The Shaykh ﷺ said, "Sitting *tawarruk* in the final *tashahhud* of the prayers with three and four *raka'āt*, which is to sit on the buttocks while placing the left foot under the right foot with the right foot erect." This has been authenticated in the *ḥadīth* of Abū Ḥumayd ﷺ:

وَقَعَدَ عَلَى مَقْعَدَتِهِ.

And he sat on his behind.[177]

This is the position known as *tawarruk*, because during the final *tashahhud* for the prayers with three or four *raka'āt,* the person sits on his hip, while in the first sitting it is called *muftarishan* because he lays his left foot out and sits on it.

The Shaykh ﷺ said, "Pointing with the index finger in the first and second *tashahhud,* from the sitting to the end of the *tashahhud,* and to move it when supplicating." The pointing of the finger is from when he sits for the *tashahhud* until the *taslīm.* He points his index finger, lifts it — not completely — and moves it slightly while supplicating.

The Shaykh ﷺ said, "Invoking prayers and blessings upon Muḥammad and the family of Muḥammad, and upon Ibrāhīm and the family of Ibrāhīm during the first *tashahhud.*" Supplicating for

[176] *Ṣaḥīḥ Muslim* 498

[177] *Ṣaḥīḥ al-Bukhāri* 828

the family of Ibrāhīm is from the Sunnah of the prayer in the first *tashahhud.*

The Shaykh رحمه الله said, "*Du'ā'* during the final *tashahhud*." The *ḥadīth* of Ibn Mas'ūd has been previously mentioned, [in which he narrated], "Then he chooses any supplication he would like to say." Thus, the person is not hasty with saying the *taslīm* after completing the *tashahhud* and prayers upon the family of Ibrāhīm; instead, he chooses supplications to recite, because this is a great position in which to supplicate.

The Shaykh رحمه الله said, "Reciting aloud during the *Fajr* prayer, the *Jumu'ah* prayer, the 'Īd prayers, the prayer for rain, and the first two *raka'āt* for *Maghrib* and *'Ishā'*." For this reason, if the imām forgets to recite al-Fātihah aloud, or if he recites half of al-Fātihah silently and is then alerted and begins to recite aloud, he does not start over from the beginning. Rather, he completes his recitation because it is not prescribed to recite al-Fātihah twice. Therefore, he begins to recite aloud when he is alerted, and he completes the recitation.

The Shaykh رحمه الله said, "Reciting silently during the *Ẓuhr* and *'Aṣr* prayers, the third *rak'ah* of *Maghrib,* and the last two *raka'āt* of *'Ishā'*." Recite aloud when the recitation should be audible, and recite silently when the recitation should be silent, and this is taken from the actions of the Prophet ﷺ.

The Shaykh رحمه الله said, "Reciting other *suwar* from the Qur'ān besides al-Fātihah." Reciting other *suwar* is from the Sunnah of the prayer, but reciting al-Fātihah is a pillar of the prayer in each *rak'ah*. This is based upon the statement of the Prophet ﷺ:

لاَ صَلاَةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ.

There is no prayer for the one who does not recite from the opening of the Book.[178]

The Shaykh ﷺ said, "[In addition to these are] the other Sunan not mentioned that have been narrated as being from the Sunnah of the prayer." He mentioned this to show that what has been mentioned [specifically] are not the only Sunan for the prayer, they are only some of them.

The Shaykh ﷺ said, "This includes the supplication said after '*Rabbanā wa lakal-ḥamd*" when rising from *rukū'*, as it relates to the imām, those behind him, and the person praying alone — all of this is from the Sunnah of the prayer, as well as placing the hands on the knees with the fingers spread while in *rukū'*." This is based upon the *ḥadīth* of Wā'il bin Ḥujr ﷺ:

إِذَا رَكَعَ فَرَّجَ أَصَابِعَهُ.

When he bowed, he separated his fingers.[179]

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[178] *Ṣaḥīḥ al-Bukhārī* 756

[179] *Ṣaḥīḥ Ibn Khuzaymah* 594

THE ELEVENTH LESSON

The Nullifiers of the Prayer

The Shaykh رحمه الله *said:*

The eleventh lesson is the nullifiers of the prayer. The nullifiers of the prayer are eight:

1) Purposely talking while being aware and having knowledge that it nullifies the prayer. As for talking due to forgetfulness and/or ignorance, then that does not invalidate the prayer.

2) Laughing

3) Eating

4) Drinking

5) Uncovering the *'awrah*

6) Turning far away from the *qiblah* direction

7) Excessive consecutive movement

8) The invalidation of purification



The Shaykh رحمه الله said, "The nullifiers of the prayer"; these are those affairs that, if present, invalidate the prayer. It is obligatory upon the Muslim to be aware of them and have knowledge of them so he can protect himself from falling into them, because they will nullify his prayer. There are eight things that nullify the prayer.

1) Purposely talking while being aware and having knowledge that it nullifies the prayer.

This is based upon the *ḥadīth* of Zayd bin Arqam when the statement of Allāh ﷻ was sent down:

﴿ حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ ﴾

Guard strictly the prayers, especially the middle prayer. And stand before Allāh with obedience.

[Sūrah al-Baqarah 2:238]

[Zayd] said:

كُنَّا نَتَكَلَّمُ فِي الصَّلَاةِ يُكَلِّمُ الرَّجُلُ صَاحِبَهُ وَهُوَ إِلَى جَنْبِهِ فِي الصَّلَاةِ حَتَّى نَزَلَتْ ﴿وَقُومُوا لِلَّهِ قَانِتِينَ﴾ فَأُمِرْنَا بِالسُّكُوتِ وَنُهِينَا عَنِ الْكَلَامِ.

We used to talk while engaged in prayer, and a person would talk with a companion by his side in prayer until (this verse) was revealed: "And stand before Allāh with obedience," and we were commanded to observe silence (in prayer) and were forbidden to speak.[180]

[The Shaykh's] statement "while being aware" means that the person has not spoken due to forgetfulness. His statement "and having knowledge" means that the person is not ignorant (of the ruling). Therefore, if the person speaks due to forgetfulness during his prayer, or he speaks during the prayer because he does not know the ruling, then his prayer is not invalid and he is excused due to forgetfulness and/or ignorance.

2) Laughing

3) Eating

4) Drinking

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[180] *Ṣaḥīḥ Muslim* 539

There is a consensus among the scholars that laughing, eating, and drinking all invalidate the prayer.

5) Uncovering the *'awrah*

It has been previously mentioned that covering the *'awrah* is a condition of the prayer, so if this condition is missing, the prayer is invalid.

6) Turning far away from the *qiblah* direction

This is because facing the *qiblah* is from the conditions of the prayer. If a person only deviates a little from the direction, it does not affect the prayer, but if they deviate a great amount from the *qiblah,* the prayer is invalid.

7) Excessive consecutive movement

This is for the person to wander about with his hands or feet, or to play with his beard, garment, or other than that. This is from the things which invalidate the prayer, because it distracts him from it. His movements are the reason for his heart being distracted. If his heart was humble and at ease, then his limbs would be at ease, and being at ease is a pillar of the prayer. Thus, if he continuously moves about too much, he invalidates his prayer. And there is no specific number of movements [that invalidates the prayer] — there is no proof to say that three movements invalidates the prayer (for example).

8) The invalidation of purification

This is because purification is a pillar of the prayer, as has been previously mentioned:

لاَ تُقْبَلُ صَلاَةٌ بِغَيْرِ طُهُورٍ.

The prayer is not accepted without purification.[181]

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[181] *Ṣaḥīḥ Muslim* 224

Therefore, if the person loses his purification while praying, by passing wind or urine or the like, then his prayer is invalid.

THE TWELFTH LESSON

The Conditions of Wuḍū'

The Shaykh رحمه الله *said:*

The twelfth lesson is the conditions of *wuḍū'*. The conditions of *wuḍū'* are ten:

1) Islām

2) Sound intellect

3) Reaching the age of discernment

4) Intention

5) The intention remaining until *wuḍū'* is completed

6) Ceasing that which breaks the *wuḍū'*

7) *Istinjā'* and *istijmār* before *wuḍū'*

8) Using pure and permissible water

9) Removing that which prevents water from reaching the skin

10) The entrance of the prayer time, for those who constantly break their *wuḍū'*.

EXPLANATION

It has been previously mentioned that purification is a condition for the correctness of the prayer, so it is a must to know the rulings connected to purification, including its conditions and other matters that will be mentioned. The Shaykh began by mentioning

the conditions of *wuḍū'*. He said, "Its conditions are ten."

The First, Second, & Third Conditions

Islām, sound intellect, and reaching the age of discernment.

These conditions have been previously mentioned in the conditions of the prayer.

Islām is a condition because Allāh says concerning the actions of the non-Muslim (whether it be purification, prayer, charity, etc.):

﴿ وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴾

And whoever disbelieves in faith, his work has become worthless, and he, in the Hereafter, will be among the losers.

[Sūrah al-Mā'idah 5:5]

Sound intellect is a condition because the pen is lifted from the person who is insane. The Prophet ﷺ said:

رُفِعَ الْقَلَمُ عَنْ ثَلَاثٍ عَنِ النَّائِمِ حَتَّى يَسْتَيْقِظَ وَعَنِ الصَّغِيرِ حَتَّى يَكْبُرَ وَعَنِ الْمَجْنُونِ حَتَّى يَعْقِلَ أَوْ يَفِيقَ.

The pen has been lifted from three: From the sleeper until he wakes up, the minor until he matures, and the insane until he comes back to his senses or recovers.[182]

Sound intellect is a condition for all worship in general, so the person has knowledge and understanding of what he is doing. The person who is not of sound mind cannot establish these acts of worship.

Reaching the age of discernment is a condition based upon the

[182] *Sunan an-Nasā'i* 3432

previously mentioned *ḥadīth* of the pen being lifted from three types of individuals. From those three is the minor until he or she matures. Also, the Prophet ﷺ said:

مُرُوا أَبْنَاءَكُمْ بِالصَّلَاةِ لِسَبْعٍ، وَاضْرِبُوهُمْ عَلَيْهَا لِعَشْرٍ.

Command your children to pray at age seven, and beat them [if they do not do it] at age ten.[183]

Seven is the age of discernment when the child is ordered to purify themselves and pray.

The Fourth Condition

Intention

The intention is a condition for *wuḍū'*, prayer, and every act of worship. The Prophet ﷺ said:

إِنَّمَا الأَعْمَالُ بِالنِّيَّةِ وَإِنَّمَا لِامْرِئٍ مَا نَوَى.

Verily the deeds are only according to the intentions, and every person shall have what they intended.[184]

The meaning of intention as it relates to *wuḍū'* is for the person to resolve in his heart that he is doing this action for the purpose of *wuḍū'*. If he were to do the actions of *wuḍū'* but he did not intend *wuḍū'*, rather he only intends to wash these limbs, then this is not considered *wuḍū'* because he did not have the intention for it.

The Fifth Condition

The intention remaining until *wuḍū'* is completed.

This is because his *wuḍu'* is not correct if he breaks his intention during the actions. For example, if while making *wuḍū'* he changes

[183] *Musnad Imām Aḥmad* 24694

[184] *Ṣaḥīḥ Muslim* 1907

his intention from performing *wuḍū'* to washing his body, then the *wuḍū'* is not valid.

The Sixth Condition

Ceasing that which breaks the *wuḍū'*.

The person must complete the action of anything that invalidates the *wuḍū'*, such as anything exiting from the two openings, and eating camel meat. As for performing *wuḍū'* while in the process of doing that which invalidates *wuḍū',* then this is not correct. The person who performs *wuḍū'* while urinating will not be in a state of purification. Likewise, if the person performs *wuḍū'* while eating camel meat, his *wuḍū'* is not correct. The exception to this is the person who is in a state of constantly losing his *wuḍū'*.

The Seventh Condition

Istinjā' and *istijmār* before *wuḍū'*.

This is in the case when something exits from the two openings (meaning, for example, the person urinates or defecates); then it is a condition that he purifies this area before performing *wuḍū'* by either making *istinjā'* or *istijmār*. The meaning of *istinjā'* is to clean the private area, front or back, with water, while the meaning of *istijmār* is to clean it with stones. This is only done after the person relieves himself, not as some of the common people think, believing they must do this before *wuḍū'* even if they did not relieve themselves.

The Eighth Condition

Using pure and permissible water.

Therefore, if the water contains filth, the *wuḍū'* is not correct; likewise, if the water has been usurped or stolen [from someone else], the *wuḍū'* is not correct.

The Ninth Condition

Removing that which prevents water from reaching the skin.

For example, if the person has paint on his hand or foot, or a piece of dough, [he must remove it], because this prevents the water from reaching the skin. As for the substance that changes the color of the skin but does not prevent the water from reaching it, such as henna, then this does not affect the *wuḍū'*.

The Tenth Condition

The entrance of the prayer time, for those who constantly break their *wuḍū'*.

For example, the person who has urinary incontinence, or the one who continuously releases gas. When the time for prayer enters, this person performs *wuḍū'* and then prays in the condition they are in; even if they pass wind or release urine, their *wuḍū'* is not broken. But the condition for the person suffering from this is that they perform a new *wuḍū'* each time the prayer enters. They have the same ruling as the woman who has a continuous flow of non-menstrual blood, because this is beyond their control. The Prophet ﷺ ordered the woman who has a continuous flow of non-menstrual blood to perform *wuḍū'* for each prayer. This is found in the *ḥadīth* of 'Ā'ishah ﵂:

تَوَضَّئِي لِكُلِّ صَلاَةٍ، حَتَّى يَجِيءَ ذَلِكَ الْوَقْتُ.

Perform ablution for every prayer until the time of the next period comes.[185]

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[185] *Ṣaḥīḥ al-Bukhārī* 228

—— THE THIRTEENTH LESSON ——

The Obligations of Wuḍū'

The Shaykh ﷺ *said:*

The thirteenth lesson is the obligations of *wuḍū'*. The obligations of *wuḍū'* are six:

1) Washing the face, including inhaling water into the nose and mouth.

2) Washing the hands up to the elbow.

3) Wiping over the entire head, including the ears.

4) Washing the feet, along with the ankles.

5) Washing in [the prescribed] order.

6) Washing continuously.

It is recommended to repeat washing the face, hands, and feet three times. Likewise, it is recommended to take water into the nose and mouth three times, but it is obligatory to do so at least once. As for wiping over the head, then it is not recommended to do so more than once, and there are authentic narrations which prove this.

EXPLANATION

The Shaykh ﷺ said, "The obligations of *wuḍū'*." The meaning of "obligation" (*farḍ*) according to the legislation is a command that is mandatory. And the obligations of *wuḍū'* are six.

Allāh ﷻ said:

﴿ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ ﴾

Wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to the ankles.

[Sūrah al-Mā'idah 5:6]

This verse made performing *wuḍū'* for the prayer obligatory, it clarified the limbs that are obligatory to wash and wipe in *wuḍū'*, and it specified the boundaries of the *wuḍū'*. And the Prophetic Sunnah came with the details.

1) Washing the face, including inhaling water into the nose and mouth.

The face is that which includes the area from the natural place of the hairline down to the jawbone and the chin, vertically, and from ear to ear horizontally. The face is the first part washed due to its nobility. As for washing the hands first in *wuḍū'*, this is to clean them, because the washing of the hands from the fingertips to the elbow comes after washing the face.

Included in washing the face is the intake of water into the mouth and nose, because the mouth and nose are part of the face. Therefore, it is included in the command of Allāh ﷻ, "Wash your faces." This is also proven by the action of the Prophet ﷺ, like in the *ḥadīth* of 'Uthmān ﷺ who said:

فَمَضْمَضَ وَاسْتَنْثَرَ.

He rinsed his mouth and washed his nose by putting water in them and then blowing it out.[186]

Rinsing the mouth (*al-maḍmaḍah*) is to place water in the mouth and swish it around in order to cleanse the mouth.

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[186] *Ṣaḥīḥ al-Bukhārī* 199

Inhaling water into the nose (*al-istinshāq*) is to strongly breathe in water to the back of the nose.

Blowing the water out of the nose (*al-istinthār*) is to clean out that which is attached to the inside of the nose.

2) Washing the hands up to the elbow.

This is to wash the hands from the fingertips up to the elbow. His statement "up to the elbow" means including the elbows. This is because the elbows are included in the limbs that must be washed, as has been explained in the Sunnah from the actions of the Prophet ﷺ.

3) Wiping the entire head.

The Sunnah has clarified the manner in which the head should be wiped in the *ḥadīth* of 'Abdullāh bin Zayd ﷺ:

ثُمَّ مَسَحَ رَأْسَهُ بِيَدَيْهِ، فَأَقْبَلَ بِهِمَا وَأَدْبَرَ، بَدَأَ بِمُقَدَّمِ رَأْسِهِ، حَتَّى ذَهَبَ بِهِمَا إِلَى قَفَاهُ، ثُمَّ رَدَّهُمَا إِلَى الْمَكَانِ الَّذِي بَدَأَ مِنْهُ.

Then he passed his wet hands over his head, from its front to its back and vice versa, beginning from the front and taking them to the back of his head up to the nape of the neck, and then he brought them to the front again from where he had started.[187]

The Shaykh's statement, "including the ears." This is proven by the statement of the Prophet ﷺ:

الأُذُنَانِ مِنَ الرَّأْسِ.

The ears are part of the head.[188]

This is also known from the action of the Prophet ﷺ because he used to wipe his ears with the water he used to wipe his head; he

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[187] *Ṣaḥīḥ al-Bukhārī* 185

[188] *Musnad Imām Aḥmad* 22282

did not use separate water. He would place his index fingers in his ears and use his thumbs to wipe the back of his ears. The ears are not washed, they are only wiped, because the obligation of the ears is similar to the obligation of the head — it is wiped, not washed.

4) Washing the feet, along with the ankles.

As Allāh ﷻ said:

﴿ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ ﴾

And (wash) your feet up to the ankles.

[Sūrah al-Mā'idah 5:6]

[In this sentence] the word "to" (*ilā,* إِلَى) means "with" (*ma'a,* مَعَ), and the narrations explaining ***wuḍū'*** prove that the ankles are included in washing the feet.

5) Washing in [the prescribed] order.

This is to wash the obligatory parts in the order mentioned in the verse — the face, then the hands, then the head, then the feet. This is because Allāh ﷻ mentioned it in order, and He placed the wiping of the head between the two washings. And the narrations describing the ***wuḍū'*** of the Prophet ﷺ mention the actions in order.

6) Washing continuously.

This means there should be no break between washing one body part and the other, and the guideline for this is that the person should not wait until the body part dries before he washes the next body part; rather, he should wash them consecutively. He washes one part, then he washes the next part right after. This is because the Prophet ﷺ used to wash his limbs one after the other without any break in between.

The Shaykh رحمه الله said, "It is recommended to repeat washing the face, hands, and feet three times. Likewise, it is recommended to

take water into the nose and mouth three times, but it is obligatory to do so at least once. As for wiping over the head, then it is not recommended to do so more than once, and there are authentic narrations which prove this."

It has been narrated from Ibn 'Abbās ﷺ:

أَنَّ النَّبِيَّ صلى الله عليه وسلم تَوَضَّأَ مَرَّةً مَرَّةً.

The Prophet ﷺ performed *wuḍū'* (washing each part) once.[189]

And it has been narrated from 'Abdullāh bin Zayd ﷺ:

أَنَّ النَّبِيَّ صلى الله عليه وسلم تَوَضَّأَ مَرَّتَيْنِ مَرَّتَيْنِ.

The Prophet ﷺ performed *wuḍū'* (washing each part) twice.[190]

And it has been narrated from Ḥumrān, the freed slave of 'Uthman:

دَعَا بِإِنَاءٍ فَأَفْرَغَ عَلَى كَفَّيْهِ ثَلاَثَ مِرَارٍ فَغَسَلَهُمَا ثُمَّ أَدْخَلَ يَمِينَهُ فِي الإِنَاءِ فَمَضْمَضَ وَاسْتَنْثَرَ ثُمَّ غَسَلَ وَجْهَهُ ثَلاَثَ مَرَّاتٍ وَيَدَيْهِ إِلَى الْمِرْفَقَيْنِ ثَلاَثَ مَرَّاتٍ ثُمَّ مَسَحَ بِرَأْسِهِ ثُمَّ غَسَلَ رِجْلَيْهِ ثَلاَثَ مَرَّاتٍ ثُمَّ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم مَنْ تَوَضَّأَ نَحْوَ وُضُوئِي هَذَا ثُمَّ صَلَّى رَكْعَتَيْنِ لاَ يُحَدِّثُ فِيهِمَا نَفْسَهُ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ.

'Uthman ﷺ called for a vessel (of water) and poured water over his hands three times and then washed them. Then he put his right hand in the vessel and rinsed his mouth and cleaned his nose. Then he washed his face three times and his hands up to the elbow three times; then he wiped his head, and then he washed his feet three times. Then he said that the Messenger of Allāh ﷺ had said, "He who performs ablution like this ablution of mine and offers two *raka'āt* of prayer without allowing his thoughts to

[189] *Jāmi' at-Tirmidhi* 45

[190] *Ṣaḥīḥ al-Bukhāri* 158

be distracted, will have all his previous sins expiated."[191]

This method of performing *wuḍū'* is the most complete method.

No one should wash his limbs more than three times each, and whoever washes more than three times has committed a sin and transgression. It has been narrated by Ibn 'Amr ﷺ:

جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ صلى الله عليه وسلم يَسْأَلُهُ عَنِ الْوُضُوءِ فَأَرَاهُ الْوُضُوءَ ثَلاَثًا ثَلاَثًا ثُمَّ قَالَ هَكَذَا الْوُضُوءُ فَمَنْ زَادَ عَلَى هَذَا فَقَدْ أَسَاءَ وَتَعَدَّى وَظَلَمَ.

A Bedouin came to the Prophet ﷺ to ask him about *wuḍū'*, so the Prophet showed him how to perform *wuḍū'*, washing each part three times, then he said, "This is *wuḍū'*. Whoever does more than that has erred, gone to extremes, and done wrong."[192]

The Shaykh رحمه الله said, "As for wiping over the head, then it is not recommended to do so more than once, and there are authentic narrations that prove this." This is because everyone who has narrated the description of the *wuḍū'* of the Prophet did not mention wiping the head more than once. Ibn al-Qayyim رحمه الله said, "That which is correct is that the wiping of the head should not be repeated; if he washes his limbs more than once, the head is [still] only wiped once. This is what is clear, and nothing that opposes this has been authenticated from the Prophet ﷺ."[193]

[191] *Ṣaḥīḥ Muslim* 226

[192] *Musnad Imām Aḥmad* 6684

[193] *Zād al-Ma'ād* by Ibn al-Qayyim (186/1)

— THE FOURTEENTH LESSON —
The Nullifiers of Wuḍū'

The Shaykh ﷺ *said:*

The nullifiers of *wuḍū'* are six:

1) Something exiting from one of the two openings.

2) Filth exiting the body.

3) Losing consciousness, either by sleep or otherwise.

4) Touching the private parts, front or back, without a barrier.

5) Eating camel meat.

6) Apostasy from Islām; and we seek refuge in Allāh from this for us and the Muslims.

EXPLANATION

His statement "The nullifiers of *wuḍū'*," means that which invalidates the *wuḍū'*, and they are six.

1) Something exiting from one of the two openings.

This means the front and the back. If somethings exits from one of the two openings, including urine, feces, wind, blood, sperm, pre-seminal fluid, and other than that, then the person's *wuḍū'* is nullified. This is based upon the statement of Allāh ﷻ:



﴿ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ ﴾

...or one of you comes after answering the call of nature...

[Sūrah an-Nisā' 4:43]

And what has been narrated from the actions of the Prophet ﷺ:

كُنَّا إِذَا كُنَّا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي سَفَرٍ أَمَرَنَا أَنْ لاَ نَنْزِعَهُ ثَلاَثًا إِلاَّ مِنْ جَنَابَةٍ وَلَكِنْ مِنْ غَائِطٍ وَبَوْلٍ وَنَوْمٍ.

When we were with the Messenger of Allāh ﷺ on a journey, he told us not to take them (the foot covering) off for three days except in the case of major impurity, but not in the case of defecation, urination, or sleep.[194]

2) Filth exiting the body.

This is when filth exits the body from other than the two openings. The scholars have differed concerning blood exiting from other than the two openings — does it invalidate *wuḍū'* or not? Some of the scholars have said it does not nullify the *wuḍū'*, because nothing has been affirmed concerning this from the Messenger of Allāh ﷺ. However, some of the scholars have said it nullifies *wuḍū'* if it is a large amount and filthy. This was mentioned by some of the Companions and the Tābi'een, and this is the preferred view of the Shaykh. He took the view on the side of caution and to avoid the differing opinions.

3) Losing consciousness, either by sleep or otherwise.

This is because the person could invalidate his *wuḍū'* while sleeping and not realize it, unless it is a light sleep. Thus, the light sleep does not invalidate *wuḍū'*. The Companions used to become drowsy while waiting for the prayer, so it is the deep sleep which invalidates *wuḍū'*. His statement "or otherwise" means, for example, insanity, intoxication, or fainting.

4) Touching the private parts, front or back, without a barrier.

[194] *Musnad Imām Aḥmad* 18091

This is the viewpoint of the Shaykh, and it is the consensus of the scholars and the correct opinion. The *wuḍū'* is invalidated if the private parts are touched without a barrier; this is the same whether it is the person's own private parts, the private parts of another, or if the private parts are of someone young or old, living or dead. This is based on the narration of Busrah bint Ṣafwān ﷺ that the Prophet ﷺ said:

مَنْ مَسَّ ذَكَرَهُ فَلْيَتَوَضَّأْ.

He who touches his penis should perform ablution.[195]

5) Eating camel meat.

Performing *wuḍū'* after eating camel meat is proven by the *ḥadīth* from the Messenger of Allāh ﷺ, when a man asked him:

أَتَوَضَّأُ مِنْ لُحُومِ الْإِبِلِ؟ قَالَ: نَعَمْ.

"Should I perform ablution after eating camel meat?" The Prophet said, "Yes."[196]

6) Apostasy from Islām; and we seek refuge in Allāh from this for us and the Muslims.

Apostasy from Islām invalidates the *wuḍū'* and nullifies all the actions, based upon the statement of Allāh ﷻ:

﴿ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ ﴾

If you join others in worship with Allāh, (then) surely (all) your deeds will be in vain.

[Sūrah az-Zumar 39:65]

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[195] *Musnad Imām Aḥmad* 27293

[196] *Ṣaḥīḥ Muslim* 370

The Shaykh ﷺ *said:*

It is important to mention that, as for washing the deceased, then the correct view is that is does not invalidate the *wuḍū'*. This is the statement of most of the scholars and this is what the proofs show. But if the hand of the one washing touches the private area of the deceased without a barrier, it is obligatory to perform *wuḍū'*, and it is obligatory for the person to not touch the private area of the deceased except with a barrier.

EXPLANATION

The scholars have differed about this issue with two opinions. One view is that it is obligatory to perform *wuḍū'* after washing the deceased, and the second view is that it is recommended. The Shaykh holds the view that it does not invalidate the *wuḍū'* because there is no proof stating that it does, and the principle is that the purification remains (unless there is proof that it doesn't).

As for the *ḥadīth*:



Whoever washes the deceased, let him bathe.[197]

The Shaykh said about this *ḥadīth*, "The *ḥadīth* that is mentioned is weak, and other narrations have been authenticated from the Prophet ﷺ which prove that it is [only] recommended for the person who washes the deceased to bathe."[198]

He said, "But if the hand of the one washing touches the private area of the deceased without a barrier, it is obligatory to perform *wuḍū'*." This is due to the hand of the washer touching the private area of the deceased, as it has been mentioned that touching the

[197] *Musnad Imām Aḥmad* 7769

[198] *Majmū' al-Fatāwā* by Shaykh Ibn Bāz (180/10)

private area invalidates the *wuḍū'*.

He said, "And it is obligatory for the person to not touch the private area of the deceased except with a barrier." This is because it is not permissible to touch the *'awrah* (of the deceased), and it is also *ḥarām* to look at it. Therefore, it is obligatory to cover the private area of the deceased with cloth so it is not visible, and the washer must place cloth on his hand so he does not touch the private area of the deceased.

The Shaykh رَحِمَهُ ٱللَّٰهُ *said:*

Likewise, touching a woman does not invalidate the *wuḍū'*, and this is unrestricted. It is the same if he touches her with desire or without desire, according to the most correct statement of the scholars. This is provided that nothing exits from him. This is because the Prophet ﷺ kissed some of his wives and then prayed without performing *wuḍū'*.[199]



EXPLANATION

This is because the principle is that the *wuḍū'* is not invalidated unless there is clear proof, and there is no clear, authentic proof that touching a woman invalidates the *wuḍū'*. And this would cause general harm in every home (if it did invalidate the *wuḍū')*, and if touching the woman invalidated *wuḍū',* the Messenger of Allāh ﷺ would have clarified it.

The Shaykh رَحِمَهُ ٱللَّٰهُ *said:*

As for the statement of Allāh سُبْحَانَهُ وَتَعَالَىٰ in the verses in Sūrah an-Nisā' and al-Mā'idah:

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[199] *Musnad Imām Aḥmad* 25766

﴿ أَوْ لَامَسْتُمُ النِّسَاءَ ﴾

...or you have been in contact with women...

[Sūrah an-Nisā' 4:43 & al-Mā'idah 5:6]

The intent here is sexual intercourse, according to the most correct statement of the scholars. And this is the viewpoint of Ibn 'Abbās and a group of the Salaf and those who came after them. And Allāh is the One who brings about success.



EXPLANATION

Imām aṭ-Ṭabari mentioned the statement of Ibn 'Abbās and a group of the Salaf that this verse refers to sexual intercourse, and he mentioned both opinions on this subject. Then he said that the most correct opinion is the statement of Allāh:

﴿ أَوْ لَامَسْتُمُ النِّسَاءَ ﴾

...or you have been in contact with women...

[Sūrah an-Nisā' 4:43 & al-Mā'idah 5:6]

This verse refers to sexual intercourse, and does not refer to any other meaning of the word "contact." This is due to the authentic reports that the Prophet kissed some of his wives and then prayed without performing *wuḍū'*.[200]

[200] *Tafsīr aṭ-Ṭabari* 73/7

— THE FIFTEENTH LESSON —

Adornment with the Prescribed Character

The Shaykh رحمه الله *said:*

Every Muslim must adorn himself with the prescribed character. From this character is:

- Truthfulness
- Trustworthiness
- Chastity
- Shyness
- Courage
- Generosity
- Fulfilling the trust
- Staying away from everything Allāh has prohibited
- Being a good neighbor
- Helping those in need as much as you are able

And other than that from the prescribed manners shown in the Book and the Sunnah.



EXPLANATION

Good character is the key to success for the person and the path to happiness in this life and the next. Nothing brings about good in this life and the next like good character, and nothing repels

evil in this life and the next like good character. Thus, its status is tremendous and its position is lofty, such that when the Prophet ﷺ was asked about what will enter most of the people into Paradise, he said:

تَقْوى اَللَّهِ وَحُسْنُ اَلْخُلُقِ.

Fear of Allāh and good character.[201]

And the Prophet ﷺ said:

إِنَّ مِنْ أَحَبِّكُمْ إِلَيَّ وَأَقْرَبِكُمْ مِنِّي مَجْلِسًا يَوْمَ الْقِيَامَةِ أَحَاسِنَكُمْ أَخْلَاقًا.

Indeed, the most beloved among you to me, and the nearest to sit with me on the Day of Judgment, is the best of you in character.[202]

And the Prophet ﷺ said:

إِنَّمَا بُعِثْتُ لِأُتَمِّمَ مَكَارِمَ الأَخلَاقِ.

I have only been sent to perfect good character.[203]

There are many *aḥādīth* that clarify the virtue of good character and its lofty status, beautiful returns, benefits, and fruits, which the person will attain in this life and the next.

Allāh ﷻ described his Prophet in the Noble Qur'ān with complete character and great and noble manners. He said:

﴿ وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ ﴾

And verily, you (O Muḥammad) are on an exalted standard of character.

[Sūrah al-Qalam 68:4]

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[201] *Musnad Imām Aḥmad* 9696

[202] *Jami' at-Tirmidhi* 2018

[203] *Musnad Imām Aḥmad* 8952

The Prophet ﷺ had the best character of all the people and the most complete manners. He was the best of the people in dealing with others and in interactions, so he was an example for the people in noble manners, lofty character, and good interactions. Allāh تبارك وتعالى said:

﴿ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴾

Indeed, in the Messenger of Allāh (Muḥammad) you have a good example to follow, for him who hopes in (the meeting with) Allāh and the Last Day and remembers Allāh much.

[Sūrah al-Aḥzāb 33:21]

The subject of character in the legislation is a vast subject — it is not limited to the interactions between the creation, it's also the manners and character between the creation and their Lord, the manners of the people with the Messenger of Allāh ﷺ, and their manners with each other. For this reason, everyone who worships other than Allāh has evil manners. What kind of manners can the person have when Allāh has created him, provided for him, favored him with blessings, and granted him virtues and health, and then he worships other than Allāh, and directs worship to other than Allāh?!

Thus, bad manners go together with *shirk*. So every person who commits *shirk* has bad manners, because *shirk* is from evil character; rather, it is the worst corruption of character. Therefore, do not be deceived by some of the good interactions from the disbelievers, because it is only for a worldly benefit, and they do not desire anything from reward and recompense from Allāh on the Day they meet Him.

The character that will bring benefit is that by which the person intends a reward from Allāh in order to be successful when they meet Him by entering Paradise, and so they can achieve lofty levels.

﴿ إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنكُمْ جَزَاءً وَلَا شُكُورًا ﴾

(Saying): We feed you seeking Allāh's Countenance only. We wish for no reward, nor thanks from you.

[Sūrah al-Insān 76:9]

They did not do this to barter or to receive compensation. For this reason, the Prophet ﷺ said:

ليس الواصل بالمكافئ.

The one who maintains the ties of kinship is not the one who does so for compensation.[204]

As for the person who interacts with the people with good manners for a worldly benefit, then he will not attain a worldly benefit except what Allāh has written for him, and he will lose the reward in the next life. The person who treats people kindly for compensation will be bitter because some of the people will not respond kindly, even to those who treat them kindly; rather, the nature of some people is only criticism, and they will behave with evil towards those who are kind to them. The true advisor does not anticipate anything from the people because of his good interaction with them; he only desires the reward from Allāh ﷻ.

For this reason, the narrations that incite good character mention the reward for good character on the Day of Judgment, the entrance [of those with good character] into Paradise, and the lofty levels they will achieve. Each time the person perfects his character, he draws closer to Allāh and increases his reward with Allāh. If he does not do this for the sake of Allāh and seeking His pleasure, but only does so for worldly benefits, then this is not considered a righteous action. This is because, from the conditions of an action being righteous and rewarded by Allāh, the person must intend nearness to Allāh ﷻ by that action.

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[204] *Ṣaḥīḥ al-Bukhārī* 5991

Thus, character holds a great position and a lofty status in the religion, so the Shaykh intends to point out some good character traits every Muslim should adorn himself with.

The Shaykh ﷺ said, "Every Muslim must adorn himself with the prescribed character," and then he began to mention some examples of character traits the Muslims should adorn themselves with, and these are only some of the traits, not all of them.

He said "truthfulness." Truthfulness is from the greatest Islamic characteristics, which indicates the virtue of the truthful Muslim as it relates to his Islām. Allāh ﷻ said:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ ﴾

O you who believe! Be afraid of Allāh, and be with those who are true (in words and deeds).

[Sūrah at-Tawbah 9:119]

And the Prophet ﷺ said:

عَلَيْكُمْ بِالصِّدْقِ فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ وَمَا يَزَالُ الرَّجُلُ يَصْدُقُ وَيَتَحَرَّى الصِّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدِّيقًا.

It is upon you to be truthful, for indeed truthfulness leads to piety and piety leads to Paradise. The person who continues to speak the truth and endeavors to tell the truth [does so] until he is recorded as truthful with Allāh.[205]

The greatest and highest form of truthfulness is truthfulness with Allāh ﷻ.

﴿ مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ ﴾

Among the believers are men who have been true

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[205] *Ṣaḥīḥ Muslim* 2607

to their covenant with Allāh…

[Sūrah al-Aḥzāb 33:23]

Thus he is truthful with Allāh concerning His *tawḥīd*, his belief in Him, his worship of Him, and his drawing near to Him. The Prophet ﷺ said:

مَا مِنْ أَحَدٍ يَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ صِدْقًا مِنْ قَلْبِهِ إِلاَّ حَرَّمَهُ اللَّهُ عَلَى النَّارِ.

There is no one who bears witness that nothing has the right to be worshipped except Allāh and Muḥammad is the Messenger of Allāh, truthfully from his heart, except that Allāh will prohibit the Fire for him.[206]

The statement "nothing has the right to be worshipped except Allāh," which is the greatest branch of faith and the highest pillar of Islām, will not be accepted unless the person is truthful with Allāh. This is why the Prophet said "truthfully from his heart."

"Truthfulness" is the heart being in agreement with the tongue, such that the person says with his tongue that which is really in his heart. But if what is apparent contradicts what is on the inside, this is hypocrisy. It may sometimes be major hypocrisy, or it could be minor hypocrisy, according to the [nature of the] contradiction that exists between the heart and the tongue. If he displays faith while concealing disbelief in the Most Merciful, this is major hypocrisy. If he displays truthfulness and trustworthiness while concealing deceit and treachery, this is minor hypocrisy of action. The Prophet ﷺ said:

آيَةُ الْمُنَافِقِ ثَلاَثٌ إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا اؤْتُمِنَ خَانَ.

The signs of a hypocrite are three: whenever he speaks, he tells a lie, whenever he promises, he breaks his promise, and whenever he is entrusted, he betrays.[207]

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[206] *Ṣaḥīḥ al-Bukhāri* 128

[207] *Ṣaḥīḥ al-Bukhāri* 6095

If lying is a sign of hypocrisy, then truthfulness is a sign of faith. It is obligatory upon the Muslim to be truthful, and truthfulness should be from his attributes and qualities so he may succeed when he meets Allāh ﷻ, and so Allāh can count him among the truthful.

The Shaykh رحمه الله said "trustworthiness." Trustworthiness has a great status in the religion of Allāh ﷻ. Allāh ﷻ presented the trust to the heavens and the earth, but they were afraid to bear it due to its great magnitude.

﴿ إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا ﴾

Truly, We did offer *al-amānah* (the trust, moral responsibility, or honesty, and all the duties that Allāh has ordained) to the heavens, the earth, and the mountains, but they declined to bear it and were afraid of it (i.e. afraid of Allāh's torment). But man bore it. Verily, he was unjust (to himself) and ignorant (of its results).

[Sūrah al-Aḥzāb 33:72]

"The trust," in its general meaning, includes all of the religion. This is because Allāh ﷻ created the slaves to worship Him. He brought them into existence to obey Him. It is obligatory upon each person to preserve this trust, and to give concern to it. The people are in three categories as it relates to the trust, and they have been clarified by Allāh in the verse which follows the preceding verse:

﴿ لِيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ وَيَتُوبَ اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴾

So that Allāh will punish the hypocrites, men and

women, and the men and women who are *al-mushrikūn* (the polytheists, idolaters, pagans, disbelievers in the Oneness of Allāh). And Allāh will pardon (accept the repentance of) the believers, men and women. And Allāh is Ever Oft-Forgiving, Most Merciful.

[Sūrah al-Aḥzāb 33:73]

1) Those who claim to preserve the trust on the outside, but inside there is ruin and destruction; those are the hypocrites.

2) Those who neglect the trust in what is apparent and on the inside; those are the pagans.

3) Those who preserve the trust in what is apparent and on the inside; those are the believers.

Included in the trust is preserving the rights of the slaves of Allāh and fulfilling what you have been entrusted with. The people must preserve all of the trust, and Allāh will ask him about this on the Day of Judgment.

﴿ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا ﴾

Verily! The hearing, the sight, and the heart — of each of those, you will be questioned (by Allāh).

[Sūrah al-Isrā' 17:36]

His wealth is a trust and he will be questioned about it on the Day of Judgement, and his children are a trust.

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمَانَاتِكُمْ وَأَنتُمْ تَعْلَمُونَ ﴿٢٧﴾ وَاعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ عِندَهُ أَجْرٌ عَظِيمٌ ﴿٢٨﴾ ﴾

O you who believe! Betray not Allāh and His Messenger, nor betray knowingly your ***āmānāt***

(things entrusted to you, and all the duties that Allāh has ordained for you). And know that your possessions and your children are but a trial, and that surely with Allāh is a mighty reward.

[Sūrah al-Anfāl 8:27-28]

This means they are a test to see if the person will fulfill the trust concerning his wealth, his children, and other than that. Thus it is from the character of the sincere Muslim to fulfill his trust, preserve it, and give concern to it in general and in detail.

The Shaykh ﷺ said "chastity." Chastity is to avoid the impermissible actions, sins, and lewdness.

﴿ وَلْيَسْتَعْفِفِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّى يُغْنِيَهُمُ اللَّهُ مِن فَضْلِهِ ﴾

And let those who find not the financial means for marriage keep themselves chaste, until Allāh enriches them of His bounty.

[Sūrah an-Nūr 24:33]

Whoever is not able to marry must remain chaste, stay away from the prohibited acts, and remain in the obedience of Allāh and fear Him. Also, the one who does not have wealth must remain chaste by not reaching out his hand and asking the people to give to him.

وَمَنْ يَسْتَعْفِفْ يُعِفَّهُ اَللَّهُ.

Whoever seeks to be independent of means, Allāh will make him independent.[208]

The Shaykh ﷺ said "shyness." This is a great character trait and

[208] *Ṣaḥīḥ al-Bukhāri* 6120

noble attribute for the Muslim to adorn himself with. If he adorns himself with it, he will shield himself from all lowliness while achieving all noble traits. Shyness contains all good, and it does not bring about anything except good. If shyness is removed from the person, he will be devoid of good, and he will not be concerned with the evil or corruption he commits.

إِنَّ مِمَّا أَدْرَكَ النَّاسُ مِنْ كَلَامِ النُّبُوَّةِ الأُولَى إِذَا لَمْ تَسْتَحِي فَاصْنَعْ مَا شِئْتَ.

From the first speech of the prophets that reached the people is: If you feel no shyness, do as you wish.[209]

The greatest form of shyness is to be shy from the Lord of all that exists, the Creator of all the creation. From shyness of Allāh is not allowing Him to see you doing what He has prohibited for you. Rather, you must be shy from your Lord at all times, so you should not commit the *ḥarām* or sin, due to shyness from Allāh ﷻ, because Allāh sees you at all times and nothing is hidden from Him.

If ever one day you are alone, do not say, "I am alone"; rather, say, "There is a Watcher over me."

From shyness with Allāh is to protect your senses and limbs, so the person must protect his stomach by not putting anything impermissible in it.

وَلَكِنَّ الإِسْتِحْيَاءَ مِنَ اللَّهِ حَقَّ الْحَيَاءِ أَنْ تَحْفَظَ الرَّأْسَ وَمَا وَعَى وَتَحْفَظَ الْبَطْنَ وَمَا حَوَى وَتَتَذَكَّرَ الْمَوْتَ وَالْبِلَى وَمَنْ أَرَادَ الآخِرَةَ تَرَكَ زِينَةَ الدُّنْيَا.

But shyness from Allāh in its true sense is to protect your head and what it contains, to protect your stomach and what it includes, and to reflect upon death and the trial. And whoever desires the afterlife, let him avoid the glitter of this world.[210]

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[209] *Ṣaḥīḥ al-Bukhārī* 6120

[210] *Musnad Imām Aḥmad* 3671

Also included in this is to be shy from the people by avoiding evil interactions with them, and avoiding having evil character with them. All of this is included in shyness.

The Shaykh رحمه الله said "courage." Courage in its proper place is strength and success, but in its improper place it is recklessness and destruction. The courage of the believer stems from his faith and reliance upon his Lord, and his strong trust in his Master and Creator. Thus, he only fears, is in awe of, and seeks strength from Allāh.

Ibn al-Qayyim رحمه الله said, "Courage leads the person to inner strength, altruism, lofty character, and disposition. It leads them to generosity, so they are able to give away that which they love. It allows them to restrain their anger and have forbearance, for surely, from the signs of a strong and courageous soul is restraining anger, as the Prophet ﷺ said:

لَيْسَ الشَّدِيدُ بِالصُّرَعَةِ, إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ.

'The strong man is not the good wrestler; rather, the strong man is he who controls himself when he is angry.'[211]

"This is the reality of courage — it is the restraint of the person who has the ability to take action against his opponent, but refrains instead."[212]

The Shaykh رحمه الله said "generosity." Just as generosity includes spending wealth, it also includes noble manners in general. Generosity with your Muslim brother is to interact with him with noble manners, and to extend your hand to help him.

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211 *Ṣaḥīḥ al-Bukhārī* 6114

212 *Madārij as-Sālikīn* by Ibn al-Qayyim (294/2)

Included in generosity is spending wealth and open-handedness. Allāh ﷻ said:

﴿ وَمَنْ يُوقَ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴾

And whosoever is saved from his own covetousness, then they are the successful ones.

[Sūrah at-Taghābun 64:16]

Success lies in generosity and destruction lies in stinginess.

The Shaykh ﷺ said "fulling the trust." This means adhering to contracts, covenants, and the like. Allāh ﷻ said:

﴿ أَوْفُوا بِالْعُقُودِ ﴾

Fulfill (your) obligations.

[Sūrah al-Mā'idah 5:1]

So this is to fulfill what you have been entrusted with, and your contracts with the people. Included in this is the marriage contract, the contracts of buying and selling, and all the interactions between the Muslims and their brothers.

The Shaykh ﷺ said "staying away from everything Allāh has prohibited." This is for the person to avoid the *ḥarām* due to *taqwā* and piety; he stays away from it due to fear of Allāh ﷻ, fearing His anger and punishment. The Muslim avoids the prohibited actions and blameworthy character, and he avoids evil interactions. He does not mix with the corrupt and evil people, in order to preserve his religion and safeguard his character.

The Shaykh ﷺ said "being a good neighbor." This is also from

the great Islamic character that is commanded by the legislation, such that the Prophet ﷺ said:

مَا زَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُوَرِّثُهُ.

Jibrīl impressed upon me (the kind treatment) towards the neighbor (so much) that I thought he would soon confer upon him the (right) of inheritance.[213]

And he said:

وَاللَّهِ لاَ يُؤْمِنُ، وَاللَّهِ لاَ يُؤْمِنُ، وَاللَّهِ لاَ يُؤْمِنُ. قِيلَ وَمَنْ يَا رَسُولَ اللَّهِ قَالَ الَّذِي لاَ يَأْمَنُ جَارُهُ بَوَايِقَهُ.

"By Allāh, he does not believe! By Allāh, he does not believe! By Allāh, he does not believe!" It was said, "Who is that, O Allāh's Messenger?" He said, "That person whose neighbor does not feel safe from his evil."[214]

The Muslim must be far away from harming his neighbor with anything, whether it be from statements or actions. From being a good neighbor is to interact with them in the best manner, to preserve their rights, and to obey Allāh and His Messenger in what has been commanded.

The Shaykh رحمه الله said "helping those in need as much as you are able." This is based on the ability of the person.

مَنْ نَفَّسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرَبِ اَلدُّنْيَا, نَفَّسَ اَللَّهُ عَنْهُ كُرْبَةً مِنْ كُرَبِ يَوْمِ اَلْقِيَامَةِ , وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ, يَسَّرَ اَللَّهُ عَلَيْهِ فِي اَلدُّنْيَا وَالْآخِرَةِ, وَمَنْ سَتَرَ مُسْلِمًا, سَتَرَهُ اَللَّهُ فِي اَلدُّنْيَا وَالْآخِرَةِ, وَاَللَّهُ فِي عَوْنِ اَلْعَبْدِ مَا كَانَ اَلْعَبْدُ فِي عَوْنِ أَخِيهِ.

[213] *Ṣaḥīḥ Muslim* 2625

[214] *Ṣaḥīḥ al-Bukhāri* 6016

If anyone relieves a believer from one of the hardships of this worldly life, Allāh will relieve him of one of the hardships of the Day of Resurrection. If anyone makes it easy for the one who is indebted to him (while finding it difficult to repay), Allāh will make it easy for him in this worldly life and in the hereafter, and if anyone conceals the faults of a Muslim, Allāh will conceal his faults in this world and in the hereafter. Allāh helps His slave as long as he helps his brother.[215]

The Shaykh, may Allāh have mercy upon him, said, "And other than that from the prescribed manners shown in the Book and the Sunnah," and there are many. The Shaykh only mentioned some of the great manners the Muslim should adorn himself with, and there are others he did not mention. The scholars have written specific books about manners; from the most concise books is *Adab al-Mufrad* by Imām al-Bukhāri ﷺ, the author of *Ṣaḥīḥ Bukhāri*. It is a great book on this subject, as it gathers the texts, proofs, and narrations from the pious predecessors, may Allāh have mercy upon them.

[215] *Ṣaḥīḥ Muslim* 2699

THE SIXTEENTH LESSON
Refinement with Islamic Etiquette

The Shaykh ﷺ *said:*

The sixteenth lesson is refinement with Islamic etiquette. Included in this is:

- [Giving] the *salām.*
- [Having] a cheerful face.
- Eating and drinking with the right hand, mentioning the name of Allāh before eating, and praising Allāh upon the conclusion of eating.
- Praising Allāh after sneezing, and asking for Allāh's mercy for the person who sneezes and praises Allāh.
- Visiting the sick.
- Following the funeral procession for the prayer and burial.
- Following the Islamic etiquette for entering the *masjid* and entering the home, as well as leaving from them.
- [Following the Islamic etiquette] at the time of travel.
- Following the Islamic etiquette with the parents, relatives, neighbors, elders, and youth.
- Welcoming the newborn.
- Praying for blessing for the married couple.
- Giving condolences at the time of calamity.

And there are other Islamic etiquettes related to dressing, removing clothes, and putting on shoes.



EXPLANATION

The Islamic legislation is a legislation of complete etiquette. It brings complete etiquette for every interaction of the person, including interactions with his parents and neighbors, while buying and selling, between the teacher and the student, and between the students and their teachers. It covers leaving and entering the home, riding transportation, traveling, entering the *masjid* and leaving it, and all acts of worship such as the prayer, Ḥajj, fasting, and other than that.

Here the Shaykh mentions some general etiquette which the Muslim must show concern for.

The Shaykh said, "[Giving] the *salām*." This means to spread the *salām*. The Prophet ﷺ said:

لا تدخلوا الجنة حتى تؤمنوا ولا تؤمنوا حتى تحابوا أولا أدلكم على شيء إذا فعلتموه تحاببتم؟ أفشوا السلام بينكم.

You will not enter Paradise until you believe, and you will not believe until you love one another. Shall I inform you of something which, if you do, you will love one another? Spread the *salām* amongst yourselves.[216]

Spreading the *salām* among the Muslims has great effects and praiseworthy, blessed results in this life and the next.

The Shaykh said, "[Having] a cheerful face." This means to greet his Muslim brother with a cheerful face; and the Muslim

[216] *Ṣaḥīḥ Muslim* 54

should not belittle any good deed. The Prophet ﷺ said:

لا تحقرن من المعروف شيئاً ولو أن تلقى أخاك بوجهٍ طليق.

Do not belittle any good deed, even [just] meeting your Muslim brother with a cheerful face.[217]

The Shaykh رحمه الله said, "Eating and drinking with the right hand, mentioning the name of Allāh before eating, and praising Allāh upon the conclusion of eating." All of this is from the manners of eating and drinking. Thus, the Muslim only eats and drinks with his right hand. The Prophet ﷺ said:

فَإِنَّ اَلشَّيْطَانَ يَأْكُلُ بِشِمَالِهِ, وَيَشْرَبُ بِشِمَالِهِ.

Verily, the Shayṭān eats and drinks with his left hand.[218]

So whoever eats with his left hand resembles the Shayṭān.

Also from the etiquette of eating is to mention the name of Allāh before eating, as it appears in the *ḥadīth*:

يَا غُلاَمُ سَمِّ اللَّهَ، وَكُلْ بِيَمِينِكَ وَكُلْ مِمَّا يَلِيكَ.

O boy! Mention the name of Allāh and eat with your right hand, and eat what is nearer to you of the dish.[219]

And the person should praise Allāh ﷻ upon the completion of his food, praising Him for this favor and virtue upon him. The Prophet ﷺ said:

إِنَّ اللَّهَ لَيَرْضَى عَنِ الْعَبْدِ أَنْ يَأْكُلَ الأَكْلَةَ فَيَحْمَدَهُ عَلَيْهَا أَوْ يَشْرَبَ الشَّرْبَةَ فَيَحْمَدَهُ عَلَيْهَا.

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[217] *Ṣaḥīḥ Muslim* 2626

[218] *Ṣaḥīḥ Muslim* 2020

[219] *Ṣaḥīḥ al-Bukhāri* 5376

Verily, Allāh is pleased with the person who eats and then praises Him for the food, or who drinks and then praises Him for it.[220]

Imām Aḥmad ﷺ said, "If the meal has four qualities, it will be complete: the name of Allāh is mentioned in the beginning, Allāh is praised upon its completion, numerous people partake in the meal, and it is from permissible means."[221]

The Shaykh ﷺ said, "Praising Allāh after sneezing, and asking for Allāh's mercy for the person who sneezes and praises Allāh." The Prophet ﷺ said:

إِنَّ اللَّهَ يُحِبُّ الْعُطَاسَ، وَيَكْرَهُ التَّثَاؤُبَ، فَإِذَا عَطَسَ فَحَمِدَ اللَّهَ فَحَقٌّ عَلَى كُلِّ مُسْلِمٍ سَمِعَهُ أَنْ يُشَمِّتَهُ، وَأَمَّا التَّثَاؤُبُ فَإِنَّمَا هُوَ مِنَ الشَّيْطَانِ، فَلْيَرُدَّهُ مَا اسْتَطَاعَ، فَإِذَا قَالَ: هَاهْ، ضَحِكَ مِنْهُ الشَّيْطَانُ.

Allāh loves sneezing and hates yawning. When one of you sneezes and praises Allāh, it is a duty for every Muslim who hears him to say to him, "May Allāh have mercy on you." Yawning comes from the Shayṭān. When one of you yawns, he should control it as much as possible. When a man says, *"Hā!"* (i.e. makes the sound of yawning), the Shayṭān laughs at him.[222]

The wisdom for praising Allāh at the time of sneezing was mentioned by Ibn al-Qayyim ﷺ. He said, "Perhaps the person who sneezes will attain a benefit by expelling the congestion in his brain that would have caused him a difficult illness if it had remained there. Thus, it is prescribed to praise Allāh for this favor, and for the favor of his limbs remaining healthy and intact after this sneezing which shakes the body. All the praise belongs to Allāh as is befitting to Him for His Noble Face and Majesty."[223]

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[220] *Ṣaḥīḥ Muslim* 2734

[221] *Zād al-Ma'ād* by Ibn al-Qayyim (213/4)

[222] *Ṣaḥīḥ al-Bukhārī* 6223

[223] *Zād al-Ma'ād* by Ibn al-Qayyim (401-403/2)

O my brother — may Allāh protect you — look at the beauty and completeness of the legislation prescribed for sneezing: it is praise, glorification, and seeking mercy. The one who sneezes praises Allāh, those who hear him ask for Allāh's mercy upon him, and then he reciprocates the *du'ā'* with a *du'ā'* of his own by asking for guidance and rectification of the affairs for those who supplicated for him. This is a tremendous way to strengthen the relationships, and it is beautiful for the bonds and unity [of the Muslims].

The Shaykh رَحِمَهُ ٱللَّهُ said, "Visiting the sick." This is the right of the sick person upon his brothers. They take advantage of visiting him by supplicating for him to be healed and recover. They invigorate him and give him optimism.

The Shaykh رَحِمَهُ ٱللَّهُ said, "Following the funeral procession for the prayer and burial." This is from the rights of the Muslim upon his brothers, and it results in a tremendous reward. The Prophet ﷺ said:

مَنْ شَهِدَ ٱلْجِنَازَةَ حَتَّى يُصَلَّى عَلَيْهَا فَلَهُ قِيرَاطٌ, وَمَنْ شَهِدَهَا حَتَّى تُدْفَنَ فَلَهُ قِيرَاطَانِ. قِيلَ: وَمَا ٱلْقِيرَاطَانِ؟ قَالَ: مِثْلُ ٱلْجَبَلَيْنِ ٱلْعَظِيمَيْنِ.

"Whoever accompanies the funeral (the dead body) until he performs the funeral prayer will have a reward equal to one *qīrāṭ*, and whoever accompanies the burial procession will be doubly rewarded (with two *qīrāṭ*)." They then asked, "What is meant by the two *qīrāṭ*?" He ﷺ replied, "Like two huge mountains."[224]

The Shaykh رَحِمَهُ ٱللَّهُ said, "[Following] the Islamic etiquette for entering the *masjid* and entering the home, as well as leaving from

[224] *Ṣaḥīḥ al-Bukhārī* 1325

them." There are etiquettes for entering the *masjid* and etiquettes for leaving the *masjid*. From these etiquettes is to enter with your right foot and exit with your left foot. You should mention the name of Allāh upon entering and upon exiting. Upon entering and exiting, the person says:

بسم الله والصلاة والسلام على رسول الله.

In the name of Allāh, may the *Ṣalāh* and *Salām* be upon the Messenger of Allāh.

And upon entering, they ask Allāh to open His doors of mercy for them, and upon exiting they should ask Allāh to open His doors of virtue for them. The Prophet ﷺ said:

بسم الله والصلاة والسلام على رسول الله. إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ فَلْيُسَلِّمْ عَلَى النَّبِيِّ صلى الله عليه وسلم ثُمَّ لْيَقُلِ اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ فَإِذَا خَرَجَ فَلْيَقُلِ اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ.

When any of you enters the *masjid*, he should invoke blessing on the Prophet ﷺ and then he should say, "O Allāh, open for me the gates of Your mercy." And when he goes out, he should say, "O Allāh, I ask You from Your virtue."[225]

Each time the person enters or exits, it is prescribed for him to seek refuge in Allāh from the Shayṭān. Upon entering, it is prescribed to say:

أَعُوذُ بِاللَّهِ الْعَظِيمِ وَبِوَجْهِهِ الْكَرِيمِ وَسُلْطَانِهِ الْقَدِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ.

I seek refuge in Allāh, the Magnificent, and in His Noble Face, and in His eternal domain, from the accursed Shayṭān.[226]

Upon exiting, it is prescribed to say:

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[225] *Sunan Abī Dāwūd* 465, authenticated by Shaykh al-Albāni

[226] *Sunan Abī Dāwūd* 366

اللَّهُمَّ اعْصِمْنِي مِنْ الشَّيْطَانِ.

O Allāh, protect me from the Shayṭān.[227]

This is because, when the person enters the *masjid,* the Shayṭān is persistent in trying to make him miss out on performing his acts of worship in a good manner, and when he leaves the *masjid,* the Shayṭān wants him to be deprived of the effects of that worship. So the Shayṭān will drag him to an impermissible place or cause him to do an impermissible thing. The Prophet ﷺ said:

إِنَّ الشَّيْطَانَ قَعَدَ لِابْنِ آدَمَ بِأَطْرُقِهِ.

The Shayṭān lies in wait in the paths of the son of Ādam.[228]

Entering and exiting the *masjid* is included in these paths.

There are also etiquettes for entering and exiting the home. When the person enters his home, he mentions the name of Allāh and gives the greeting of *salām.* This is a blessing for him and his family and protection from the Shayṭān. And the person should adorn himself with excellent character and interact with his family and children in his home in the best manner. The Prophet ﷺ said:

إِذَا دَخَلَ الرَّجُلُ بَيْتَهُ فَذَكَرَ اللَّهَ عِنْدَ دُخُولِهِ وَعِنْدَ طَعَامِهِ قَالَ الشَّيْطَانُ لاَ مَبِيتَ لَكُمْ وَلاَ عَشَاءَ وَإِذَا دَخَلَ فَلَمْ يَذْكُرِ اللَّهَ عِنْدَ دُخُولِهِ قَالَ الشَّيْطَانُ أَدْرَكْتُمُ الْمَبِيتَ فَإِذَا لَمْ يَذْكُرِ اللَّهَ عِنْدَ طَعَامِهِ قَالَ أَدْرَكْتُمُ الْمَبِيتَ وَالْعَشَاءَ.

When a man enters his house and mentions the name of Allāh upon entering and on his food, the Shayṭān says, "You have no place to spend the night and no evening meal," but when he enters without mentioning the name of Allāh upon entering, the Shayṭān says, "You have found a place to spend the night," and when he does not mention Allāh's name on his food, the Shayṭān

[227] *Sunan Ibn Mājah* 773

[228] *Sunan an-Nasā'i* 3134

says, "You have found a place to spend the night and an evening meal."[229]

And the Prophet ﷺ said:

إِذَا دَخَلْتَ عَلَى أَهْلِكَ فَسَلِّمْ يَكُونُ بَرَكَةً عَلَيْكَ وَعَلَى أَهْلِ بَيْتِكَ.

When you enter upon your family, give the *salām* — it will be a blessing for you and the inhabitants of your house.[230]

And when the person leaves his home, he says:

بسم الله توكلت على الله، ولا حول ولا قوة إلا بالله.

In the name of Allāh, I have placed my trust in Allāh, and there is no might or power except with Allāh.[231]

And he supplicates by saying:

للَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَضِلَّ أَوْ أُضَلَّ أَوْ أَزِلَّ أَوْ أُزَلَّ أَوْ أَظْلِمَ أَوْ أُظْلَمَ أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَيَّ.

O Allāh, I take refuge with You lest I should stray or be led astray, slip or be tripped, oppress or be oppressed, or behave foolishly or be treated foolishly.[232]

The Shaykh رحمه الله said, "[Following the Islamic etiquette] at the time of travel." There are a number of etiquettes for travel that the traveler must know, and manners he must adorn himself with. There are etiquettes for boarding the vehicle and descending from it, and for entering the land, and there are blessed supplications connected to that. The Muslim must be concerned with all of that.

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[229] *Sunan Abī Dāwūd* 3765

[230] *Jāmi' at-Tirmidhi* 2698

[231] *Sunan Abī Dāwūd* 5095

[232] *Jāmi' at-Tirmidhi* 3427

The Shaykh رحمه الله said, "[Following] the Islamic etiquette with the parents." The parents are from the most important people to treat with good manners, as it comes in the *ḥadīth*:

جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ مَنْ أَحَقُّ النَّاسِ بِحُسْنِ صَحَابَتِي قَالَ أُمُّكَ. قَالَ ثُمَّ مَنْ قَالَ ثُمَّ أُمُّكَ. قَالَ ثُمَّ مَنْ قَالَ ثُمَّ أُمُّكَ. قَالَ ثُمَّ مَنْ قَالَ ثُمَّ أَبُوكَ.

A man came to the Messenger of Allāh ﷺ and said, "Who among the people is most deserving of my fine treatment?" The Prophet said, "Your mother." The man said, "Then who?" The Prophet said, "Again, it is your mother." The man said, "Then who?" The Prophet said, "Again, it is your mother." The man (again) said, "Then who?" Thereupon the Prophet said, "Then it is your father."[233]

And in another *ḥadīth,* he said:

بر أمك وأباك وأختك وأخاك ثم أدناك أدناك.

Kindness to your mother, your father, your sister, your brother, and then those next in line.[234]

Thus the parents are the most deserving of kind treatment. For this reason [Imām al-Bukhāri] made "Kindness to Parents" the first chapter of his book *Adab al-Mufrad.* He did this to bring attention to the parents being the most deserving of kind treatment and good manners. It is sufficient as proof of their great rights that Allāh has mentioned their rights with His in more than one place in the Qur'ān. Allāh ﷻ said:

﴿ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۚ إِمَّا يَبْلُغَنَّ عِندَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُل لَّهُمَا

[233] *Ṣaḥīḥ Muslim* 2548

[234] *Al-Mustadrak* by al-Ḥākim (7245)

أُفٍّ وَلَا تَنْهَرْهُمَا وَقُل لَّهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾ وَاخْفِضْ لَهُمَا
جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُل رَّبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي
صَغِيرًا ﴿٢٤﴾ ﴾

And your Lord has decreed that you worship none but Him, and that you be dutiful to your parents. If one of them or both of them attain old age in your lifetime, say not to them a word of disrespect, nor shout at them, but address them in terms of honor. And lower unto them the wing of submission and humility through mercy, and say, "My Lord! Bestow on them Your mercy as they did bring me up when I was small."

[Sūrah al-Isrā' 17:23-24]

You must treat them with kindness in every aspect, in your statements and actions, because they are the reason for the person being here, and they gave him a good upbringing and a great deal of good.

The Shaykh رحمه الله said "[and with the] relatives." This was mentioned in the previous *ḥadīth:* "then those next in line." Therefore, the Muslim is diligent in interacting with them upon noble manners, and he is concerned with giving them their rights and keeping ties with them. And he is far away from interacting with them with evil manners.

The Shaykh رحمه الله said "[and with the] neighbors." From the etiquettes of Islām is to have good manners with the neighbor, to show concern for giving them their rights, and to avoid harming them. So the person must pay special attention to showing them kindness in his statements and actions. The Prophet ﷺ said:

مَا زَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُوَرِّثُهُ.

Jibrīl impressed upon me (the kind treatment) towards the neighbor (so much) that I thought he would soon confer upon him the (right) of inheritance.[235]

The Shaykh ﷺ said "[and with] the elders and the youth." Everyone is given their appropriate rights. The Prophet ﷺ said:

لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَيُوَقِّرْ كَبِيرَنَا.

He is not one of us, the one who does not have mercy on our young and does not respect our elders.[236]

The elders are given respect and dignity. The Prophet ﷺ said:

إِنَّ مِنْ إِجْلاَلِ اللَّهِ إِكْرَامَ ذِي الشَّيْبَةِ الْمُسْلِمِ.

Verily, from glorifying Allāh is to honor the grey-headed Muslim.[237]

The youth is dealt with mercifully, and whoever does not show mercy will not be shown mercy.

قَبَّلَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْحَسَنَ بْنَ عَلِيٍّ وَعِنْدَهُ الأَقْرَعُ بْنُ حَابِسٍ جَالِسًا. فَقَالَ الأَقْرَعُ إِنَّ لِي عَشَرَةً مِنَ الْوَلَدِ مَا قَبَّلْتُ مِنْهُمْ أَحَدًا. فَنَظَرَ إِلَيْهِ رَسُولُ اللَّهِ صلى الله عليه وسلم ثُمَّ قَالَ مَنْ لاَ يَرْحَمُ لاَ يُرْحَمُ.

The Prophet ﷺ kissed al-Ḥasan bin 'Ali while al-Aqra' bin Ḥābis was sitting with him. Al-Aqra' said, "I have ten sons and I have never kissed any of them." The Prophet ﷺ looked at him and said, "Whoever does not show mercy will not be shown mercy."[238]

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[235] *Ṣaḥīḥ Muslim* 2625

[236] *Jāmi' at-Tirmidhi* 1919

[237] *Sunan Abī Dāwūd* 4843

[238] *Ṣaḥīḥ al-Bukhāri* 5997

جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ تُقَبِّلُونَ الصِّبْيَانَ فَمَا نُقَبِّلُهُمْ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم أَوَ أَمْلِكُ لَكَ أَنْ نَزَعَ اللَّهُ مِنْ قَلْبِكَ الرَّحْمَةَ.

A Bedouin came to the Prophet ﷺ and said, "You (people) kiss the boys. We don't kiss them." The Prophet said, "I cannot put mercy in your heart after Allāh has taken it away from it."[239]

The Shaykh ﷺ said, "Welcoming the newborn." The newborn is welcomed by supplicating for the parents that the child will be the coolness of their eyes, that the child will be made a leader for guidance, and that he or she will be a blessing for their family and the *ummah*. Ḥammād bin Zayd ﷺ said, "When Ayyūb welcomed the newborn, he would say, 'May Allāh make him (or her) a blessing for you and for the *ummah* of Muḥammad ﷺ.' "[240]

This is a great supplication which is good to say to welcome the newborn, instead of saying some words which may have errors. It was narrated by as-Sari bin Yaḥyā that a son was born to a man who used to sit with al-Ḥasan, and another man congratulated him by saying, "Congratulations to the horseman." Al-Ḥasan said, "How do you know he will be a horseman? Perhaps he will be a carpenter, or perhaps he will be a tailor." The man said, "What should I say then?" Al-Ḥasan said, "May Allāh make him a blessing to you and to the *ummah* of Muḥammad ﷺ."[241]

The Shaykh ﷺ said, "Praying for blessing for the married couple." As it comes in the *ḥadīth*, it is said to the married couple:

بَارَكَ اللَّهُ لَكَ وَبَارَكَ عَلَيْكَ وَجَمَعَ بَيْنَكُمَا فِي خَيْرٍ.

[239] *Ṣaḥīḥ al-Bukhāri* 5998

[240] Narrated by aṭ-Ṭabarāni in *ad-Du'ā'* (946)

[241] Narrated by aṭ-Ṭabarāni in *ad-Du'ā'* (945)

May Allāh bless you, and may He confer blessings upon you, and combine both of you in good (works).[242]

The Shaykh ﷺ said, "Giving condolences at the time of calamity." This is to bring comfort at the time of calamity by saying (to those struck by it):

لِلَّهِ مَا أَخَذَ، وَلِلَّهِ مَا أَعْطَى، كُلٌّ بِأَجَلٍ، فَلْتَصْبِرْ وَلْتَحْتَسِبْ.

It is for Allāh what He takes, and it is for Allāh what He gives, and everything has its fixed time (limit). So be patient and look for Allāh's reward.[243]

And similar things are said from that which has been narrated, and also from that which has not been narrated from the statements that will bring comfort, while being careful not to say anything that opposes the Islamic legislation.

The Shaykh ﷺ said, "And there are other Islamic etiquettes related to dressing, removing clothes, and putting on shoes." Whoever puts on a new garment should praise Allāh and say:

اللَّهُمَّ لَكَ الْحَمْدُ كَمَا كَسَوْتَنِيهِ، أَسْأَلُكَ خَيْرَهُ وَخَيْرَ مَا صُنِعَ لَهُ، وَأَعُوذُ بِكَ مِنْ شَرِّهِ وَشَرِّ مَا صُنِعَ لَهُ.

Oh Allāh, all praise and thanks to You for clothing me with this (garment). I ask You for the good of it and the good of what it was made for, and I ask for Your protection from the evil of it and the evil of what it was made for.[244]

And whoever sees his brother wearing a new garment should say:

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[242] *Sunan Abī Dāwūd* 2130

[243] *Ṣaḥīḥ al-Bukhāri* 6602

[244] *Jāmi' at-Tirmidhi* 1767

تبْلِي وَيُخْلِفُ اللَّهُ تعَالَى.

May you wear it out and may Allāh ﷻ give you another in its place.[245]

It is from the Sunnah to put the garments on starting with the right side first, and to avoid wearing garments of fame. The men should also avoid dragging their garments.

كُلُوا وَتَصَدَّقُوا وَالْبَسُوا فِي غَيْرِ إِسْرَافٍ وَلاَ مَخِيلَةٍ.

Eat, give charity, and clothe yourselves without being extravagant and without showing off.[246]

The Muslim must give concern to adorning himself with these manners that the Shaykh mentioned along with those he did not mention, as this is from the beauty and completeness of the Muslim, and from the keys to success and happiness in this life and the next.

The Muslim must seek help from his Lord in adorning himself with these manners by supplicating for good and seeking refuge from evil. From those *du'ā'* that have been narrated concerning this is:

اللَّهُمَّ اهْدِنِي لأَحْسَنِ الأَعْمَالِ وَأَحْسَنِ الأَخْلاَقِ لاَ يَهْدِي لأَحْسَنِهَا إِلاَّ أَنْتَ وَقِنِي سَيِّئَ الأَعْمَالِ وَسَيِّئَ الأَخْلاَقِ لاَ يَقِي سَيِّئَهَا إِلاَّ أَنْتَ.

O Allāh, guide me to the best of deeds and the best of manners, for none can guide to the best of them but You. And protect me from bad deeds and bad manners, for none can protect against them but You.[247]

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245 *Sunan Abī Dāwūd* 4020

246 *Sunan an-Nasā'i* 2559

247 *Sunan an-Nasā'i* 896

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ مُنْكَرَاتِ الأَخْلاَقِ وَالأَعْمَالِ وَالأَهْوَاءِ.

O Allāh, I seek refuge in You from evil character, evil actions, and evil desires.[248]

[248] *Jāmi' at-Tirmidhi* 3591

— THE SEVENTEENTH LESSON —

Warning From Shirk and Sins

The Shaykh رحمه الله *said:*

[The seventeenth lesson is] taking caution and warning from *shirk* and various types of sins, including the seven deadly, destructive sins, which are:

1) Associating partners with Allāh

2) Magic

3) Unjustly killing a life that Allāh made sacred

4) Consuming the wealth of the orphans

5) Consuming usury

6) Fleeing the battlefield

7) Accusing the chaste, believing women of lewdness

Also included is:

- Disobeying the parents
- Severing the ties of kinship
- Bearing false witness
- Making false oaths
- Harming the neighbor
- Oppressing the people in regard to their lives, wealth, and honor

- Consuming intoxicants
- Gambling
- Backbiting
- Tale carrying

And other sins that Allāh or His Messenger ﷺ have prohibited.



EXPLANATION

After the Shaykh completed the previous two lessons concerning the importance of Islamic etiquettes and manners, he followed it with this lesson by warning against the major sins. The previous two lessons were concerning behavior one should adorn himself with; this lesson is about removing behavior. The religion adorns one with virtuous character and removes evil character. The greatest of the virtuous deeds is *tawḥīd* of Allāh, while the evilest of the destructive sins is associating partners with Allāh.

Just as the Muslim must know the good deeds and virtuous actions in order to adorn himself with them to be from the people of virtue, likewise he must be aware of the prohibited actions and the destructive sins so he can avoid falling into them. For this reason it is said, "Learn the evil, not for the sake of evil, but in order to avoid falling into it, because the one who does not know evil will fall into it."

Ḥudhayfah رضي الله عنه said:

كَانَ النَّاسُ يَسْأَلُونَ رَسُولَ اللَّهِ صلى الله عليه وسلم عَنِ الْخَيْرِ، وَكُنْتُ أَسْأَلُهُ عَنِ الشَّرِّ مَخَافَةَ أَنْ يُدْرِكَنِي.

The people used to ask the Messenger of Allāh about the good, but I used to ask him about the evil for fear of it overtaking me.[249]

And from the sayings of old is, "How can someone protect

[249] *Ṣaḥīḥ al-Bukhārī* 3606

himself if he doesn't know what he is protecting himself from?" This means, how can you avoid the prohibited actions if you do not know what they are, how dangerous they are, or what the destructive sins mentioned in the texts are?! Therefore, the Muslim must certainly know the major sins so he can avoid them.

For this reason, the scholars, may Allāh have mercy upon them, have written specific books about the major sins. And they have counted the major sins, and with each evil sin they mentioned the proof from the Book and the Sunnah. From the best books written on this subject is *The Book of Major Sins* (*Kitāb al-Kabā'ir*) by Imām adh-Dhahabi ﷺ. It is a great book surrounding this topic, and it is very beneficial in warning against the major sins and clarifying the dangers they pose.

The Muslim must be aware of the major sins and know their dangers so he can protect himself; he must know their legislated punishments so that he can be warned from them and warn others as well — cooperating upon piety and righteousness, and enjoining the good and forbidding the evil.

The texts prove that sins are categorized into two types: major sins and minor sins. Allāh ﷻ said:

﴿ وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ ۝٥٢ وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُّسْتَطَرٌ ۝٥٣ ﴾

And each and every thing they have done is noted in (their) Records (of deeds). And everything, small and big, is written.

[Sūrah al-Qamar 54:52-53]

And Allāh ﷻ said:

﴿ إِن تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُم مُّدْخَلًا كَرِيمًا ﴾

If you avoid the great sins that you are forbidden to do, We shall remit from you your (small) sins, and admit you to a Noble Entrance (i.e. Paradise).

[Sūrah an-Nisā' 4:31]

And He said:

﴿ الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ ۚ إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ ﴾

Those who avoid the major sins and immoralities, only [committing] slight ones, indeed, your Lord is vast in forgiveness.

[Sūrah an-Najm 53:32]

And Allāh ﷻ said:

﴿ وَلَٰكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ ﴾

But Allāh has endeared the faith to you and has beautified it in your hearts, and has made disbelief, wickedness, and disobedience (to Allāh and His Messenger) hateful to you.

[Sūrah al-Ḥujurāt 49:7]

These verses put the sins which Allāh hates for His slaves into three categories:

1) Disbelief: This is what removes the person from the fold of Islām.

2) Wickedness: These are the major sins and transgressions.

3) Disobedience: These are the minor sins.

This is mentioned in the *du'ā'* found in the Qur'ān:

﴿ رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا ﴾

Our Lord! Forgive us our sins and remit from us our evil deeds...

[Sūrah Āli 'Imrān 3:193]

He mentioned sins (*adh-dhunūb*, الذُّنُوبَ) and He mentioned evil deeds (*sayyi'āt*, سَيِّئَاتِ). "Sin"s (*adh-dhunūb*) means the major sins, while "evil deeds" (*sayyi'āt*) means the minor sins, and there are many texts with this meaning.

The Muslim must know the major and minor sins, the categories of sins, and the danger of the major sins. And he must know that good deeds, especially the major acts of worship, are an atonement for the minor sins, as found in the statement of the Prophet ﷺ:

الصَّلَوَاتُ الْخَمْسُ وَالْجُمُعَةُ إِلَى الْجُمُعَةِ وَرَمَضَانُ إِلَى رَمَضَانَ مُكَفِّرَاتٌ مَا بَيْنَهُنَّ إِذَا اجْتَنَبَ الْكَبَائِرَ.

The five (daily) prayers and from one Friday prayer to the (next) Friday prayer, and from Ramaḍān to Ramaḍān, are expiations for the (sins) committed in between (their intervals), provided one shuns the major sins.[250]

For this reason, Allāh said, "remit from us our evil deeds." This means to pardon us by way of our good deeds which Allāh has given the slaves success in performing. As for the major sins, it is a must that the person repents to Allāh ﷻ and leaves off the sin and refrains from it, and he must have a strong resolve to never return to it.

In this lesson, the Shaykh mentions some major sins which must be avoided, and there are others that are not mentioned in these important lessons. The Muslim is in need of knowing these sins so he can avoid them.

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[250] *Ṣaḥīḥ Muslim* 233

It is the habit of the people to give importance to knowing the affairs that may bring harm to their bodies, so they ask about them and they protect themselves from them. This is to the extent that some people are excessive in giving importance to these affairs, such that they leave off many of the good things in order to maintain good health. Thus, you will find him avoiding many beneficial things — he will not eat them or come near them in an effort to protect his body, yet he does not protect himself from major sins in order to protect his body. Avoiding sins is a protection for the body, by the permission of Allāh, from entering the Hellfire on the Day of Judgment. So it is amazing that someone safeguards his body from many of the good things, fearing he will harm his body, but does not protect himself from sins, fearing his body will be humiliated and punished on the day he meets Allāh سُبْحَانَهُ وَتَعَالَىٰ!

The person who is sincere to himself gives detailed concern to this matter. He asks about the major sins, and he is keen to learn them so he can be wary of them and so he may warn others from them. I advise you to read *The Book of Major Sins* by Imām adh-Dhahabi as it relates to this matter, and to give this book as a gift to your family, children, and relatives, especially since now, during our times, the call to major sins is prevalent through the satellite television and the internet. The male and female Muslim youth are being preyed upon daily by these websites and satellite programs, so they are in severe need of knowing what these major sins are. They must know the danger of these sins so they can be cautious of them. The Islamic knowledge is a protection for the Muslim by the permission of Allāh. Many of the people only fall into major sins due to free time, ignorance, and little knowledge and insight concerning the religion of Allāh تَبَارَكَ وَتَعَالَىٰ.

The Shaykh رَحِمَهُ ٱللَّهُ said "[taking] caution and warning." This means he takes precautions for himself and he warns others.

The Shaykh رَحِمَهُ ٱللَّهُ said, "from *shirk* and various types of sins, including the seven deadly, destructive sins." Then the Shaykh listed

a number of sins, and these seven sins have been mentioned in one *ḥadīth,* which has been collected in *al-Bukhāri* and *Muslim.* The Prophet ﷺ said:

اجتنبوا السبع الموبقات – يعني المهلكات، قلنا: وما هن يا رسول الله؟ قال: الشرك بالله ، والسحر، وقتل النفس التي حرم الله إلا بالحق، وأكل الربا، وأكل مال اليتيم، والتولي يوم الزحف، وقذف المحصنات الغافلات المؤمنات.

"Avoid the seven sins that doom a person to Hell." We said, "What are they, O Messenger of Allāh?" He said, "Associating others with Allāh (*shirk*), witchcraft, killing a soul whom Allāh has forbidden us to kill except in cases dictated by Islamic law, consuming the wealth of the orphans, consuming *ribā* (usury), fleeing the battlefield, and slandering chaste, heedless, innocent women."[251]

This means [one must] avoid these sins and stay far away from them so you do not fall into them. This is similar to the statement of the friend of Allāh, Ibrāhīm عليه السلام in his *du'ā'*:

﴿ وَاجْنُبْنِي وَبَنِيَّ أَن نَّعْبُدَ الْأَصْنَامَ ﴾

And keep me and my sons away from worshipping idols.

[Sūrah Ibrāhīm 14:35]

This means place us far away from worshipping idols. Thus, it is obligatory upon the Muslim to be far away from major sins and that which leads to major sins. When Allāh prohibited major sins, He prohibited coming near to the major sins, and He gave the command to stay far away from them. He said:

﴿ إِن تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ ﴾

If you avoid the great sins that you are forbidden to do...

[Sūrah an-Nisā' 4:31]

[251] *Ṣaḥīḥ al-Bukhāri* 2766 and *Ṣaḥīḥ Muslim* 89

And He said:

﴿ وَلَا تَقْرَبُوا الزِّنَىٰ ﴾

And come not near the unlawful sexual intercourse.

[Sūrah al-Isrā' 17:32]

The major sins are called "destructive" because they destroy the person who commits them, in this life and the next. In this life, the person will reap the punishment for committing major sins, and in the afterlife, Allāh has prepared for him a grievous punishment.

The Prophet said "the seven destructive sins." Counting the sins causes the listener to pay better attention to what is being mentioned. When six of the sins are mentioned, he will say to himself, "One more sin remains." And if he did not mention the number of sins in the beginning, perhaps the person would miss some of them. This is the benefit of mentioning the number of sins in the beginning of the *ḥadīth*. This gives precision to the knowledge.

The major sins are not limited to this number, because there are other *aḥādīth* that mention other transgressions as major sins, such as the statement of the Prophet ﷺ:

أَلاَ أُنَبِّئُكُمْ بِأَكْبَرِ الْكَبَائِرِ- ثَلاَثًا - الإِشْرَاكُ بِاللَّهِ وَعُقُوقُ الْوَالِدَيْنِ وَشَهَادَةُ الزُّورِ.

"Shall I not inform you of the major sins?" — he repeated this three times — "Associating partners with Allāh, disobeying the parents, and false testimony."[252]

Disobeying the parents and false testimony are not mentioned among the seven major sins in the first *ḥadīth*, while both of them are from the major sins according to the second *ḥadīth* from the Prophet ﷺ. Therefore, there are more than seven major sins. In

[252] *Ṣaḥīḥ Muslim* 87

fact, there comes a narration from Ibn 'Abbās ﷺ in which he said, "Their number is closer to seventy."[253] And the major sins are also not limited to this number (seventy). The important matter is to know the guidelines that distinguish a major sin from a minor sin. If the sin is mentioned with a curse for the perpetrator, prevention from entering Paradise, the threat of entering the Fire, the anger of Allāh and His punishment, a sin which negates īmān for the perpetrator, or the statement "he is not from us", then these are signs it is a major sin.

Shirk

The most dangerous and detrimental of the major sins is *shirk* (associating partners with Allāh). For this reason, the Prophet ﷺ mentioned this sin first. The greatest command is *tawḥīd*, while the greatest prohibition is *shirk*. Allāh ﷻ said:

﴿ لَّا تَجْعَلْ مَعَ اللَّهِ إِلَٰهًا آخَرَ فَتَقْعُدَ مَذْمُومًا مَّخْذُولًا ﴾

Do not set up with Allāh any other god, or you will sit down reproved, forsaken (in the Hellfire).

[Sūrah al-Isrā' 17:22]

After this, He mentions a number of prohibitions, but He began by mentioning *shirk*. Therefore, *shirk* is the greatest of the destructive sins. It is the sin that is not forgiven (if the person dies upon it), it is the greatest form of oppression, and it is the evilest of the sins. Allāh ﷻ said:

﴿ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَنْ يَشَاءُ ﴾

Verily, Allāh forgives not that partners should be set up with him in worship, but He forgives except

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[253] *Shu'ab al-Īmān* by Imām al-Bayhaqi (290)

that (anything else) to whom He pleases.

[Sūrah an-Nisā' 4:48]

And in the advice of Luqmān, who said:

﴿ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ ۖ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴾

"O my son! Join not in worship others with Allāh. Verily! Joining others in worship with Allāh is a great wrong indeed."

[Sūrah Luqmān 31:13]

Shirk is to make other than Allāh equal to Allāh in any of His rights. Whoever supplicates to, sacrifices to, vows to, or seeks help from other than Allāh, or gives any act of worship to other than Allāh (has committed *shirk*). Allāh ﷻ said:

﴿ قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾ لَا شَرِيكَ لَهُ ۖ وَبِذَٰلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿١٦٣﴾ ﴾

Say: Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allāh, Lord of all that exists. He has no partner. And of this I have been commanded, and I am the first of the Muslims.

[Sūrah al-An'ām 6:162-163]

Consequently, when the polytheists enter the Fire on the Day of Judgment, they will say:

﴿ تَاللَّهِ إِن كُنَّا لَفِي ضَلَالٍ مُّبِينٍ ﴿٩٧﴾ إِذْ نُسَوِّيكُم بِرَبِّ الْعَالَمِينَ ﴿٩٨﴾ ﴾

By Allāh, we were truly in a manifest error, when we held you (false gods) as equals (in worship) with the Lord of all that exists.

[Sūrah ash-Shu'arā' 26:97-98]

So whoever deems anyone or anything to be equal to Allāh in any of His rights is from the polytheists and the greatest oppressors, and this person is committing the worst of the major sins.

Magic

The Shaykh ﷺ said, "Magic." Magic is from the major sins, and it is from the gravest of the major sins because it is disbelief in Allāh. The magician can only become a magician by disbelieving in Allāh and associating partners with Him, obeying the Shayṭān, and renouncing the Book of Allāh, the Lord of all that exists.

﴿ نَبَذَ فَرِيقٌ مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ ﴿١٠١﴾ وَاتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ ۖ وَمَا كَفَرَ سُلَيْمَانُ وَلَٰكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ ﴿١٠٢﴾ ﴾

A party of those who were given the Scripture threw away the Book of Allāh behind their backs as if they did not know! They followed what the *shayaṭīn* (devils) gave out (falsely of the magic) in the lifetime of Sulaymān. Sulaymān did not disbelieve, but the *shayaṭīn* disbelieved, teaching men magic…

[Sūrah al-Baqarah 2:101-102]

This is disbelief in Allāh, and Allāh cleared Sulaymān of these charges of magic because magic is disbelief in Allāh.

Magic is a term used for incantations and spells which affect the heart, body, and wealth of the person afflicted. Some magic causes death, while other types of magic cause illness, and some magic causes division between the spouses. Some magic is real, while other magic is only illusionary.

﴿ قَالَ بَلْ أَلْقُوا ۖ فَإِذَا حِبَالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِن سِحْرِهِمْ أَنَّهَا تَسْعَىٰ ﴾

[Mūsā] said, "Nay, throw you (first)!" Then behold, their ropes and their sticks, by their magic, appeared to him as though they moved fast.

[Sūrah Ṭāhā 20:66]

The real magic has an effect upon the person afflicted, such that it can cause death, sickness, separation between spouses, and other than that, as Allāh ﷻ said:

﴿ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ ﴾

And from them, people learn that by which they cause separation between a man and his wife.

[Sūrah al-Baqarah 2:102]

And He said:

﴿ وَمِن شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ﴾

And from the evil of the witchcraft when they blow in the knots.

[Sūrah al-Falaq 113:4]

This is referring to the magicians, and seeking refuge from their evil is proof that the male and female magicians can cause harm and have an effect upon the person afflicted, by making him sick or other than that.

Magic is from the greatest and most dangerous evils. If it spreads throughout the community, it will destroy it and bring about the most severe harm. The magicians will increase in a country when the light of *tawḥīd* is lessened, and when the clarification of *tawḥīd* is lessened. When the people become ignorant of *tawḥīd* and the correct *'aqīdah,* the magicians are able to increase in the land. But

if the flag of *tawḥīd* is raised and the *da'wah* is strengthened, the magicians disappear, and they will be annihilated by the permission of Allāh ﷻ. For this reason, the people are in severe need of *tawḥīd* being explained, clarified, and established, along with its opposite being warned against; and its opposite is *shirk*.

Unjust Killing of a Sacred Life

The Shaykh رحمه الله said, "Unjustly killing a life that Allāh made sacred." Allāh ﷻ said:

﴿ وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَٰهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ﴾

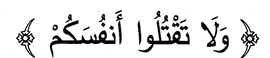
And those who invoke not any other god along with Allāh, nor kill such life as Allāh has forbidden, except for a just cause.

[Sūrah al-Furqān 25:68]

This is proof that taking a life which is protected is from the major sins and great crimes. There are many *aḥādīth* in the Sunnah that warn against this major sin and clarify its danger. The person will continue to be sound in his religion as long as he does not shed forbidden blood, because if he kills someone unjustly, the murder victim will dispute with him on the Day of Judgment. The guardian of the murder victim also has rights — he may pardon the murderer for compensation or without compensation, or he may choose not to pardon them. But the murder victim has rights, and since he has left from this world he cannot be compensated here, so he will dispute with [the murderer] on the Day of Judgement. For this reason, the person will continue to be sound in his religion as long as he does not shed forbidden blood.

If someone steals wealth and he wants to repent, he is able to return the wealth to its owners, by the permission of Allāh, so he

can free himself from this crime. But in the case of murder, the person's soul has left by the hand of the killer, and only repayment on the Day of Judgement remains. This shows the danger of murder, and it is the greatest sin after *kufr* and *shirk*. And it is the same if a person kills himself, committing suicide, or if he purposely kills someone else.



And do not kill yourselves.

[Sūrah an-Nisā' 4:29]

Both of these are great sins, and the greatest of the destructive sins after *shirk*.

Consuming the Wealth of the Orphans

The Shaykh رحمه الله said, "Consuming the wealth of the orphans." Allāh سبحانه وتعالى said:

﴿ إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا ﴾

Verily, those who unjustly eat up the property of orphans, they eat up only a fire into their bellies...

[Sūrah an-Nisā' 4:10]

This shows that consuming the wealth of the orphans is a major sin which earns the perpetrator entrance into the Fire on the Day of Judgment. The text states "consuming" the wealth of the orphans, because this is the manner in which people utilize their wealth the most, but it also includes taking any portion of their wealth, whether the person uses it to buy a garment, a house, a car, or anything else. This person is included in this threat. The orphan is weak, and he or she does not know about wealth or the value of it, so the guardian is entrusted with it. The guardian could

take some of this wealth and no one would know except Allāh, the Lord of all that exists. Therefore, the text comes with a warning and a threat to protect the wealth of the orphans so it will not be lost to the one who is in charge of their affairs.

Usury (Ribā)

The Shaykh ﷺ said, "Consuming usury." *Ribā* (usury, or interest) is from the greatest sins, and it is a manner of consuming the people's wealth with falsehood. Allāh ﷻ said:

﴿ يَمْحَقُ اللَّهُ الرِّبَا وَيُرْبِي الصَّدَقَاتِ ﴾

Allāh destroys interest and gives increase for charities.

[Sūrah al-Baqarah 2:276]

And He said about those who consume *ribā:*

﴿ الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ﴾

Those who consume interest cannot stand [on the Day of Resurrection] except as the one who is being beaten by the Shayṭān into insanity stands.

[Sūrah al-Baqarah 2:275]

This sin is deserving of the curse and anger of Allāh, as it appears in the *ḥadīth:*

لَعَنَ رَسُولُ اللَّهِ صلى الله عليه وسلم آكِلَ الرِّبَا وَمُوكِلَهُ وَكَاتِبَهُ وَشَاهِدَيْهِ.

The Messenger of Allāh ﷺ cursed the accepter of interest and its payer, the one who records it, and the two witnesses.[254]

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[254] *Ṣaḥīḥ Muslim* 1598

The person is not safe from this punishment by changing the name of interest to "profit," "benefit," or any other name. The consideration is given to the reality, not the name. The reality of sin does not change even if the name is changed. Whether they call *ribā* "benefit" or they call bribery "gratuity," the reality remains the same, and those who participate in it are exposing themselves to the punishment of Allāh.

It is obligatory for the Muslim to be on guard concerning this affair such that he is not deceived by doubts, and thus he can protect his religion and his honor, and he doesn't expose himself to destruction. The Prophet ﷺ said:

فَمَنِ اتَّقَى الشُّبُهَاتِ اسْتَبْرَأَ عِرْضَهُ وَدِينَهُ وَمَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ.

He who guards against doubtful things keeps his religion and his honor blameless, but he who falls into doubtful things falls into what is unlawful.[255]

Fleeing the Battlefield

The Shaykh رحمه الله said, "Fleeing the battlefield." This is to flee the battle upon encountering the enemy. Allāh ﷻ said:

﴿ وَمَن يُوَلِّهِمْ يَوْمَئِذٍ دُبُرَهُ إِلَّا مُتَحَرِّفًا لِّقِتَالٍ أَوْ مُتَحَيِّزًا إِلَىٰ فِئَةٍ فَقَدْ بَاءَ بِغَضَبٍ مِّنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ ۖ وَبِئْسَ الْمَصِيرُ ﴾

And whoever turns his back to them on such a day, unless it be a stratagem of war, or to retreat to a troop (of his own), he indeed has drawn upon himself wrath from Allāh. And his abode is Hell, and worst indeed is that destination!

[Sūrah al-Anfāl 8:16]

[255] *Sunan Abī Dāwūd* 3330

If the person turns his back as a maneuver of war because he wants to fight from another area or he wants to assist his comrades, there is no problem with this. But if he turns his back to flee, this is from the great, major sins. This is because fleeing from the battle will weaken the strength of the army and their opposition in the face of the enemy, and when the soldiers see that some of their comrades have fled the battle, their resolve will weaken. Consequently, it is from the seven deadly sins.

Accusing Chaste Women of Lewdness

The Shaykh رَحِمَهُ ٱللَّهُ said, "Accusing the chaste, heedless, believing women of lewdness." This means the chaste women (in general), whether they were previously married or virgins, because chaste is sometimes used to refer to unmarried women and it is sometimes used to refer to married women who avoid lewdness. "Heedless" means they are oblivious and free of the accusations against them. "Believing women" means they believe in Allāh and are obedient to Him. To accuse them of lewdness is from the destructive sins.

Disobeying the Parents

The Shaykh رَحِمَهُ ٱللَّهُ said, "Also included is disobeying the parents." The parents have the most right to kind treatment and good interactions. Allāh سُبْحَانَهُ وَتَعَالَىٰ said:

﴿ وَوَصَّيْنَا الْإِنسَانَ بِوَالِدَيْهِ حُسْنًا ﴾

And We have enjoined on man to be good and dutiful to his parents...

[Sūrah al-'Ankabūt 29:8]

And Allāh سُبْحَانَهُ وَتَعَالَىٰ said:

﴿ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ﴾

And your Lord has decreed that you worship none but Him, and that you be dutiful to your parents.

[Sūrah al-Isrā' 17:23]

Allāh has enjoined kindness upon the parents for the goodness they showed the child. Kindness to the parents is from the greatest deeds of obedience, while disobeying the parents is from the greatest of sins. This sin has been coupled with *shirk* in the Qur'ān and Sunnah. The Prophet ﷺ said:

أَلاَ أُنَبِّئُكُمْ بِأَكْبَرِ الْكَبَائِرِ– ثَلاَثًا – الإِشْرَاكُ بِاللَّهِ وَعُقُوقُ الْوَالِدَيْنِ وَشَهَادَةُ الزُّورِ.

"Shall I not inform you of the major sins?" — he repeated this three times — "Associating partners with Allāh, disobeying the parents, and false testimony."[256]

Disobeying the parents being coupled with *shirk* [in this *ḥadīth*] proves the severity of disobeying the parents.

The phrase *'uqūq* (عُقُوق , disobey) comes from the word *al-'aq* (العَق), which means to sever or split. Allāh has ordered kindness and generosity to the parents and fulfilling their rights, and whoever does not do so has been evil towards them, even [if it is only] with one word.

﴿ فَلَا تَقُل لَّهُمَا أُفٍّ ﴾

...say not to them a word of disrespect...

[Sūrah al-Isrā' 17:23]

Disrespecting the parents is also by actions.

﴿ وَلَا تَنْهَرْهُمَا ﴾

[256] *Ṣaḥīḥ Muslim* 87

...and do not repel them...

[Sūrah al-Isrā' 17:23]

This is all considered disrespect to the parents and it is blameworthy, because the parents have shown the child the most kindness, so how can someone repay this kindness with evil?! Therefore, this disrespect only comes from the most blameworthy of people.

Severing Ties of Kinship

The Shaykh ﷺ said, "Severing the ties of kinship." Allāh ﷻ has command us to connect the ties of kinship. He said:

﴿ وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَن يُوصَلَ ﴾

And those who join that which Allāh has ordered to be joined...

[Sūrah ar-Ra'd 13:21]

And He said:

﴿ فَهَلْ عَسَيْتُمْ إِن تَوَلَّيْتُمْ أَن تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ ﴿٢٢﴾ أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعْمَىٰ أَبْصَارَهُمْ ﴿٢٣﴾ ﴾

Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship?

[Sūrah Muḥammad 47:22-23]

Severing the ties of kinship is from the great, destructive sins. The legislation orders us to join the ties of kinship, to give the relatives their rights, and to be kind to them.

Bearing False Witness

The Shaykh ﷺ said, "Bearing false witness." False witness is lies and slander. Bearing false witness has been coupled with *shirk* in the Qur'ān and the Sunnah. In the Qur'ān, Allāh ﷻ said:

﴿ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ ﴾

So shun the abomination (worshipping) of idols, and shun lying speech (false statements).

[Sūrah al-Ḥajj 22:30]

And in the Sunnah, there is the previously mentioned *ḥadīth:*

أَلاَ أُحَدِّثُكُمْ بِأَكْبَرِ الْكَبَائِرِ. قَالُوا بَلَى يَا رَسُولَ اللَّهِ . قَالَ الإِشْرَاكُ بِاللَّهِ وَعُقُوقُ الْوَالِدَيْنِ. قَالَ وَجَلَسَ وَكَانَ مُتَّكِئًا فَقَالَ وَشَهَادَةُ الزُّورِ أَوْ قَوْلُ الزُّورِ. فَمَا زَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَقُولُهَا حَتَّى قُلْنَا لَيْتَهُ سَكَتَ.

"Shall I not tell you of the biggest of the major sins?" They said, "Of course, O Messenger of Allāh!" He said, "To join partners with Allāh, and disobeying one's parents." He sat up, and he had been reclining. He said, "And false testimony, or false speech." And the Messenger of Allāh would not stop saying it until we said (to ourselves), "I wish that he would stop."[257]

The Companions wished he would stop saying that due to their compassion for him.

Bearing false witness is a major crime because it infringes on the rights of others and consumes the wealth of the people with falsehood, and perhaps it can escalate to taking the lives of the innocent. Thus, the one who bears false witness is an oppressor from many angles:

- He is an oppressor from the standpoint of his lying,

[257] *Jāmi' at-Tirmidhi* 1901

because false witness is based upon lies and slander.

- He is oppressing the person he is a witness against, because he takes away their rights with this testimony.
- He is oppressing the person he is a witness for, because he gives him something he does not deserve with this testimony.
- He is also oppressive from the standpoint of wealth, because the Prophet ﷺ said:

إن دماءكم، وأموالكم، وأعراضكم حرام.

Verily your blood, your property, and your honor are sacred.[258]

Therefore, bearing false witness is filled with oppression from numerous angles, and it is a great crime that results in evil, the extent of which is only known to Allāh ﷻ.

False Oaths

The Shaykh رحمه الله said, "False oaths." [Meaning] those oaths by which you acquire someone's wealth unjustly or by which you spend someone's wealth unjustly. The Prophet ﷺ said:

ثلاثة لا يكلمهم الله يوم القيامة, ولا ينظر إليهم, ولا يزكيهم ولهم عذاب أليم قال: فقرأها رسول الله صلى الله عليه وسلم ثلاث مرار, وقال أبو ذر: خابوا وخسروا, من هم يا رسول الله؟ قال: المسبل, والمنان, والمنفق سلعته بالحلف الكاذب.

"There are three to whom Allāh will not speak on the Day of Resurrection, nor will He look at them or praise them, and theirs will be a severe torment." The Messenger of Allāh ﷺ repeated it three times, and Abū Dharr said, "They are lost and doomed. Who are they, O Messenger of Allāh?" He said, "The one who

[258] *Ṣaḥīḥ al-Bukhārī* 1739

lets his garment hang below his ankles, the one who reminds others of his favor, and the one who sells his product by means of false oaths."[259]

It is not permissible to use Allāh's name to sell merchandise.

﴿ وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِّأَيْمَانِكُمْ ﴾

And make not Allāh's (name) an excuse in your oaths...

[Sūrah al-Baqarah 2:224]

It is not permissible to be bold in this affair, such that every time one wants to sell a product he swears by Allāh. If he does so and he is lying, this is extremely dangerous and it is from the major sins, and the person is deserving of Allāh's wrath and punishment.

Harming the Neighbor

The Shaykh ﷺ said, "Harming the neighbor." This is also from the destructive sins. The Prophet ﷺ negated *īmān* — meaning, the obligatory *īmān* — from the one who harms his neighbor. He said:

وَاللَّهِ لاَ يُؤْمِنُ، وَاللَّهِ لاَ يُؤْمِنُ، وَاللَّهِ لاَ يُؤْمِنُ. قِيلَ وَمَنْ يَا رَسُولَ اللَّهِ قَالَ الَّذِي لاَ يَأْمَنُ جَارُهُ بَوَايِقَهُ.

"By Allāh, he does not believe! By Allāh, he does not believe! By Allāh, he does not believe!" It was said, "Who is that, O Messenger of Allāh?" He said, "The person whose neighbor does not feel safe from his evil."[260]

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[259] *Ṣaḥīḥ Muslim* 106

[260] *Ṣaḥīḥ al-Bukhāri* 6016

Oppressing the People's Lives, Wealth, & Honor

The Shaykh ﷺ said, "Oppressing the people in regard to their lives, wealth, and honor." The Messenger of Allāh ﷺ said in his farewell sermon:

إن دماءكم، وأموالكم، وأعراضكم حرام عليكم كحرمة يومكم هذا، في شهركم هذا، في بلدكم هذا.

Verily your blood, your property, and your honor are as sacred and inviolable as the sanctity of this day of yours, in this month of yours, and in this town of yours.[261]

And in another *ḥadīth* he said:

كُلُّ ٱلْمُسْلِمِ عَلَى ٱلْمُسْلِمِ حَرَامٌ, دَمُهُ, وَمَالُهُ, وَعِرْضُهُ.

Every Muslim's blood, property, and honor are unlawful to be violated by another Muslim.[262]

A man wrote a letter to Ibn 'Umar ﷺ in which he said, "Write for me all of knowledge." What is the answer to a question like this? If someone wrote to one of the scholars seeking advice and said to him, "Write for me all of knowledge," how would [the scholar] respond to him? Ibn 'Umar responded to him, and look at the beautiful responses of the Companions ﷺ.

He said, "Verily knowledge is abundant, but if you are able to meet Allāh without being responsible for spilling the people's blood, while having a stomach that has not consumed the wealth of the people, and your tongue has not taken their honor, while you are adhering to the *jamā'ah*, then do so."[263]

So he instructed him to be safe from these three affairs: taking the

[261] *Sunan Ibn Mājah* 3931

[262] *Ṣaḥīḥ Muslim* 2564

[263] *Tārīkh Damashq* (*The History of Damascus*) by al-Khaṭīb (16/216)

life, wealth, or honor of a person. And whoever avoids these three has attained a great deal of good.

Consuming Intoxicants

The Shaykh رَحِمَهُ ٱللَّهُ said, "Consuming intoxicants." This includes alcohol and other intoxicants that impair the intellect. Intoxicants are the mother of filth and they combine all evil. This is because the person who consumes intoxicants will do various types of great evil due to his intellect being impaired. He will do many evils without realizing it due to the absence of his intellect. Thus, consuming intoxicants is from the major sins.

Gambling

The Shaykh رَحِمَهُ ٱللَّهُ said, "Gambling." Gambling is based upon risking wealth, and gambling wastes and consumes wealth unjustly. How many people have gambled and lost all of their wealth in an instant?! How many people have collected a lot of wealth through gambling, but it was collected unjustly?! Whoever obtains wealth through gambling has collected wealth unjustly. Whoever loses his wealth through gambling will be held responsible for what he lost through impermissible means. This is consuming the wealth of the people through falsehood. The legislation has prohibited gambling and warns that it is from the actions of the Shayṭān.

﴿ إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ ﴾

Intoxicants, gambling, [sacrificing on] stone altars [to other than Allāh], and divining arrows are but defilement from the work of the Shayṭān.

[Sūrah al-Mā'idah 5:90]

Backbiting

The Shaykh ﷺ said, "Backbiting." The Prophet ﷺ explained the meaning of backbiting in a *ḥadīth*. He said:

ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُ.

It is for you to mention about your brother that which he hates to be said about him.[264]

Allāh ﷻ said in the Qur'ān:

﴿ وَلَا يَغْتَب بَّعْضُكُم بَعْضًا ۚ أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ﴾

And do not backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting).

[Sūrah al-Ḥujurāt 49:12]

He made the similitude of backbiting to eating dead flesh in order to clarify the evil and danger of backbiting, and its harm to the Muslims.

﴿ وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِغَيْرِ مَا اكْتَسَبُوا فَقَدِ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُّبِينًا ﴾

And those who annoy believing men and women undeservedly, bear on themselves the crime of slander and plain sin.

[Sūrah al-Aḥzāb 33:58]

Thus it is obligatory upon the Muslim to be cautious against harming his Muslim brothers with any type of harm, backbiting or otherwise. 'Ā'ishah ﷺ said, "It was said to the Prophet ﷺ:

264 *Ṣaḥīḥ Muslim* 2589

يَا رَسُولَ اللهِ، إِنَّ فُلاَنَةً تَقُومُ اللَّيْلَ وَتَصُومُ النَّهَارَ، وَتَفْعَلُ، وَتَصَّدَّقُ، وَتُؤْذِي جِيرَانَهَا بِلِسَانِهَا؟ فَقَالَ رَسُولُ اللهِ صلى الله عليه وسلم: لاَ خَيْرَ فِيهَا، هِيَ مِنْ أَهْلِ النَّارِ، قَالُوا: وَفُلاَنَةٌ تُصَلِّي الْمَكْتُوبَةَ، وَتَصَّدَّقُ بِأَثْوَارٍ، وَلاَ تُؤْذِي أَحَدًا؟ فَقَالَ رَسُولُ اللهِ صلى الله عليه وسلم: هِيَ مِنْ أَهْلِ الْجَنَّةِ.

'A certain woman prays in the night, fasts in the day, [performs good] deeds, and gives charity, but she harms her neighbors with her tongue.' The Messenger of Allāh ﷺ said, 'There is no good in her. She is one of the people of the Fire.' They said, 'Another woman prays the prescribed prayers and gives bits of curd as *ṣadaqah*, and she does not harm anyone.' The Messenger of Allāh ﷺ said, 'She is from the inhabitants of Paradise.'"[265]

So harming the people with the tongue by way of backbiting, tale carrying, and mocking is from the great destructive sins.

Tale Carrying

The Shaykh رحمه الله said, "Tale carrying." This is to carry information from one person to another in order to cause problems between them. The tale carrier is from those who cause corruption throughout the earth. It has been narrated from some of the Salaf: "A tale carrier can do more damage in one hour than a magician can do in one month."[266] It is from the most dangerous affairs that cause corruption in the society, and for this reason the legislation prohibits it. The Prophet ﷺ said:

لاَ يَدْخُلُ الْجَنَّةَ قَتَّاتٌ.

The tale carrier will not enter Paradise.[267]

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[265] *Al-Adab al-Mufrad* by al-Bukhāri (119)

[266] *Shu'ab al-Īmān* by Imām al-Bayhaqi (10602)

[267] *Ṣaḥīḥ al-Bukhāri* 6056

The Shaykh ﷺ said, "And other sins that Allāh or His Messenger ﷺ have prohibited." This is to caution that the sins are not limited to what was mentioned, as this was only a summary of some of the major sins. It is upon the Muslim to know them so he can take precaution himself, as well as warn those from his family, children, neighbors, and friends.

—— THE EIGHTEENTH LESSON ——

Preparing, Praying Over, & Burying the Deceased

The Shaykh رحمه الله *said:*

The twelfth lesson is preparing the deceased, praying over him, and burying him, and here are the details of that.

First: When death approaches the person, it is prescribed to encourage him to say "nothing has the right to be worshipped except Allāh." This is based upon the statement of the Prophet ﷺ:

لقنوا موتاكم لا إله إلا الله.

Encourage your dying to say "nothing has the right to be worshipped except Allāh."[268]

Second: When you are certain of his death, close his eyes and tie his jaws, due to what has been narrated in the Sunnah concerning that.

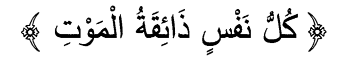
Third: It is obligatory to wash the deceased Muslim, except if he is a martyr who died on the battlefield; in this case, he is not washed nor prayed over, and he is buried in his clothes instead. This is because the Prophet ﷺ did not wash those who died in the Battle of Uḥud nor did he pray over them.



EXPLANATION

[268] *Ṣaḥīḥ Muslim* 916

This is the final lesson in this beneficial treatise. In this lesson, the Shaykh specified the matters pertaining to the deceased and preparing his body, praying over him, and burying him. There is no doubt that this is a very important matter that is incumbent upon the Muslim to learn and know. Death is an affair that will happen to everyone.



Every soul shall taste death.

[Sūrah Āli 'Imrān 3:185]

There are rulings pertaining to the deceased that have been clarified in the legislation which give concern to preparing the body, washing him, shrouding him, praying over him, supplicating for him, and burying him. These are tremendous rulings clarifying the rights that the deceased has upon his family and the people in general, from their supplications for him and praying over him.

If the people are ignorant of these matters, perhaps they will deal with the deceased in an incorrect manner that contradicts the legislation of Allāh ﷻ, as it relates to washing him, shrouding him, praying over him, burying him, and supplicating for him. Those who are ignorant of the laws of Allāh will perhaps fall into matters that oppose His legislation and have no basis.

Someone once said to me that he was ignorant of these matters, so he went to a *janāzah* and prayed two *raka'āt* over the deceased, making *rukū'* and *sujūd*. And those who are ignorant of the legislation may fall into matters more severe than this. How many innovations are practiced at the time of burial, those things which do not benefit the deceased and which harm the living?! All of this is due to ignorance of the religion.

Therefore it is upon the Muslims to give concern to these affairs and gain precision in them so they can deal with the deceased in the manner that agrees with the legislation of Allāh ﷻ, and that

which has come from the Messenger of Allāh ﷺ.

Encouraging the Dying to Recite the Shahādah

The Shaykh رحمه الله said, "First: When death approaches the person, it is prescribed to encourage him to say 'nothing has the right to be worshipped except Allāh.' This is based upon the statement of the Prophet ﷺ:

لقنوا موتاكم لا إله إلا الله.

'Encourage your dying to say "nothing has the right to be worshipped except Allāh."' "

What is meant by "the dying" are those who are near death. The Prophet ﷺ said:

من كان آخر كلامه لا إله إلا الله دخل الجنة.

He whose last words are "nothing has the right to be worshipped except Allāh" will enter Paradise.[269]

Therefore it is prescribed to encourage the dying person to say this great statement so they can be his last words in this world. For this reason, the Prophet ﷺ said, "Encourage your dying to say 'nothing has the right to be worshipped except Allāh.'"

This means the one who has the signs of death upon him, not the person who has already passed. It is the Sunnah to encourage them to say "nothing has the right to be worshipped except Allāh." The person should be encouraged in a gentle manner so he does not become annoyed, especially while in this time of hardship. Once he says it, he is not asked to repeat it; rather, he is left alone. Then if he says some other words, he is gently encouraged to say it again.

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[269] *Ṣaḥīḥ Muslim* 916

Closing the Eyes & Jaws at the Time of Death

The Shaykh ﷬ said, "Second: When you are certain of his death, close his eyes and tie his jaws, due to what has been narrated in the Sunnah concerning that."

Once it has been affirmed that he has actually died due to the signs of death upon him, such as the doctor saying he has died, then it is prescribed at this time to close his eyes. This is because his soul has left his body and the eyes follow the soul, so the eyes stare. Consequently, it is the Sunnah to close the eyes.

دخل رسول الله صلى الله عليه وسلم علي أبي سلمه وقد شق بصره فأغمضه.

The Messenger of Allāh ﷺ visited Abū Salamah ؓ when his eyes were open soon after he died. He closed them (the eyes) for him.[270]

Also, his jaws should be tied. The jaws are the two large bones that the teeth sprout from; they should be tied with cloth. This is because perhaps the mouth will open if it is not tied, but if it is sealed, the mouth will remain closed when the body of the deceased cools. From the wisdom of this is that no water will enter his mouth at the time of washing, and no vermin will enter his mouth when he is buried. This is despite the fact that there is no specific text mentioning this — it is included in the general principles.

The Obligation of Washing the Deceased

The Shaykh ﷬ said, "Third: It is obligatory to wash the deceased Muslim." This is from the obligations and rights of the deceased which must be fulfilled, and the description of the washing will follow.

[270] *Ṣaḥīḥ Muslim* 920

The Shaykh ﷺ said, "Except if he is a martyr who died on the battlefield." He specified those who die on the battlefield because the texts mention others who are considered martyrs who did not die on the battlefield.

الْمَطْعُونُ شَهِيدٌ وَالْغَرِيقُ شَهِيدٌ.

The one who dies by plague is a martyr; the one who drowns is a martyr.[271]

These individuals are martyrs in regard to their reward in the next life, but in this life they are dealt with like others who die. They are washed, shrouded, and prayed over. As for those who die on the battlefield, they are not washed or prayed over, rather they are buried in their clothes. This is because the Prophet ﷺ did not wash those who died in the Battle of Uḥud nor did he pray over them. Jābir ﷺ [narrated from the Prophet] about those killed during the Battle of Uḥud:

زَمِّلُوهُمْ بِدِمَائِهِمْ، فَإِنَّهُ لَيْسَ كَلْمٌ يُكْلَمُ فِي اللَّهِ إِلاَّ يَأْتِي يَوْمَ الْقِيَامَةِ يَدْمَى، لَوْنُهُ لَوْنُ الدَّمِ وَرِيحُهُ رِيحُ الْمِسْكِ.

Wrap them up in their clothes that are stained with blood, for there is no wound that is sustained for the sake of Allāh except that it will come bleeding on the Day of Resurrection. Its color will be the color of blood, but its fragrance will be the fragrance of musk.[272]

This is the wisdom for why they are not washed and are left in their blood-stained clothes. It is so the traces of their great worship can remain, and the act of *jihād* that is considered obedience is fighting in the path of Allāh to make the statement of Allāh the highest.

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[271] *Muwaṭṭa' Mālik* 36

[272] *Sunan an-Nasā'ī* 2002

The Description of Washing the Deceased

The Shaykh said:

Fourth is the description of washing the deceased. The private area should be covered, then the body is slightly raised and his stomach is lightly pressed. Next, the person washing the body wraps his hands in a rag or something similar, to protect his hands. Then he performs *wuḍū'* on the deceased, the same *wuḍū'* used for the prayer. Then he washes his head and beard with water and lotus leaves, or something similar. Next his right side is washed, then his left side. Then he is washed in a similar fashion a second and third time. Each time, the person presses lightly on the stomach of the deceased. If something exits from him, the area is washed. And the openings should be blocked with cotton. If the cotton does not stick, then utilize clay, or one of the new medical methods such as paste or the like.

Next, the *wuḍū'* is performed again. If he is not cleaned with three washings, then he is washed up to five or seven times. Next, the body is dried with a cloth. Then perfume is placed on the hidden places and the places of prostration, and it is also good if the entire body is perfumed. And the shroud is perfumed with *bakhūr*. If the mustache or nails are long they should be cut, and there is no harm if they are left alone. The hair is not combed, and the hair on the private area is not cut, nor is the deceased circumcised, because there is no proof for any of this. The woman's hair is put into three braids and placed hanging behind her.



EXPLANATION

The Shaykh mentioned here the description of washing the deceased in light of what has been narrated in the Sunnah of the Messenger of Allāh ﷺ. First he mentioned "the private area should be covered." When the clothes he was wearing are removed from him, the private area is hidden by placing a piece of cloth

over it. Looking at the private area is not permissible, whether the person is alive or deceased. The Prophet ﷺ said to 'Ali ﷺ:

وَلاَ تَنْظُرَنَّ إِلَى فَخِذِ حَيٍّ وَلاَ مَيِّتٍ.

Don't look at the thigh of the living or the dead.[273]

If it is not permissible to look at the thigh of the living or the dead, then how about looking at the private area, front or back? So it is obligatory to begin by covering the private area, from the navel to the knee, and then removing the clothes while this covering remains over the private area.

The Shaykh ﷺ said, "Then he is slightly raised and his stomach is lightly pressed." The head and back are slightly raised. The person washing the body places his forearm on the top of the stomach and presses down lightly from the top of the stomach to the bottom of the stomach, and he lifts the person slightly so if there is something that needs to exit, it will be able to exit. All of this is done with gentleness. This is because the deceased has sanctity, just like the living. It is not said, "This person is dead, so he can be dealt with in a severe manner." Rather, he is lifted and pressed in a gentle manner, paying attention to the sanctity of the deceased just as sanctity is given to the living.

The Shaykh ﷺ said, "Next, the person washing the body wraps his hands in a rag or something similar." It is easy during our time to place gloves on the hands made from cloth. They should be thick in order to achieve the intended goal of protecting his hands. This means that when he is cleaning the deceased's private area, the gloves protect him from directly touching it with his hands. The private area is not looked at nor is it to be touched directly with the hand.

The Shaykh ﷺ said, "Then he performs *wuḍū'* on the deceased, the same *wuḍū'* used for the prayer." The Prophet ﷺ said:

[273] *Sunan Abī Dāwūd* 3140, declared weak by Shaykh al-Albāni

ابْدَأْنَ بِمَيَامِنِهَا وَمَوَاضِعِ الْوُضُوءِ مِنْهَا.

Start from the right side, and with those parts of the body over which *wuḍū'* is performed.[274]

The first action performed is the *wuḍū'* that is performed for the prayer. The scholars have said that the exception to this is inhaling water into the nose and mouth. This is because, if water is placed in the nose and mouth, it will go inside his body.

The Shaykh ﷺ said, "Then he washes his head and beard with water and lotus leaves." The Prophet ﷺ said:

اغْسِلُوا الْمُحْرِمَ فِي ثَوْبَيْهِ اللَّذَيْنِ أَحْرَمَ فِيهِمَا وَاغْسِلُوهُ بِمَاءٍ وَسِدْرٍ.

Wash the *muḥrim* in the two garments in which he entered *iḥrām*, and wash him with water and lotus leaves.[275]

He said, "Next his right side is washed, then his left side." This is based on the previously mentioned *ḥadīth,* "Start from the right side."

He said, "Then he is washed in a similar fashion a second and third time." If he needs to be washed five or seven times, this is done, and if more is needed this is done, but it must be an odd number: seven, nine, like that. This based on the *ḥadīth*:

اغْسِلْنَهَا ثَلاَثًا أَوْ خَمْسًا أَوْ أَكْثَرَ مِنْ ذَلِكِ إِنْ رَأَيْتُنَّ ذَلِكِ.

Wash her three times, or five, or more than that if you think that (is necessary).[276]

He said, "Each time, the person presses lightly on the stomach of the deceased. If something exits from him, the area is washed." He is washed as was previously mentioned.

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[274] *Ṣaḥīḥ Muslim* 939

[275] *Sunan an-Nasā'i* 1904

[276] *Sunan an-Nasā'i* 1890

He said, "And the openings should be blocked with cotton." The purpose for placing cotton in the back passage is so nothing will exit from that area.

He said, "If the cotton does not stick, then utilize clay." If the cotton does not work, pure clay is used, the clay which is not mixed with dirt. And pure clay is extremely beneficial for holding substances together. "Or one of the new medical methods, such as paste or the like." These are from the methods that make it easier than in earlier times. There is nothing wrong with using adhesives to prevent anything from exiting, and this would take the place of the clay.

He said, "Next, the *wuḍū'* is performed again. If he is not cleaned with three washings, then he is washed up to five or seven times." The body is washed according to what is necessary.

He said, "Next, the body is dried with a cloth. Then perfume is placed on the hidden places." The hidden places are those places like the armpits, especially if there is excessive sweat and smell. Perfume is placed in the hidden places "and the places of prostration" like the forehead, nose, and palms. This is to honor the places of prostration and the great status they hold.

He said, "And if the entire body is perfumed, this is also good." If there remains extra perfume and they want to perfume the entire body, this is okay. This action has been narrated by some of the Companions such as Anas and Ibn 'Umar ﷺ.

He said, "And the shroud is perfumed with *bakhūr*." The shroud is perfumed with the smoke of *bakhūr* and the fragrance of perfume an odd number of times. The Prophet ﷺ said:

إِذَا جَمَّرْتُمُ الْمَيِّتَ فَأَوْتِرُوا.

When you perfume the deceased with incense, do so an odd number of times.[277]

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[277] *Al-Mustadrak* by al-Ḥākim (1310)

He said, "If the mustache or nails are long they should be cut, and there is no harm if they are left alone." The origin concerning this matter is to leave the body as it is.

He said, "The hair is not combed, and the hair on the private area is not cut, nor is the deceased circumcised, because there is no proof for any of this." The hair is not combed, fearing it will cause it to come out.

He said, "The woman's hair is put into three braids and placed hanging behind her." This is based upon the *ḥadīth* of Umm 'Aṭiyyah ﷺ:

مَشَطْنَاهَا ثَلاَثَةَ قُرُونٍ.

We braided her hair in three plaits.[278]

And the braids are placed behind her.

Shrouding the Deceased

The Shaykh ﷺ *said:*

Fifth: Shrouding the deceased. It is preferred to shroud the man in three white sheets, with no shirt and no turban. This was the action of the Prophet ﷺ. And he should be wrapped in layers. There is no problem if he is shrouded in a shirt, waist sheet, and a wrapper. The woman should be shrouded in five sheets in layers, with the *khimār*, waist sheet, and two wrappers.

It is obligatory for every deceased person to have at least one sheet that covers the entire body, but if the deceased was in a state of *iḥrām* (performing Ḥajj), he should be washed with lotus leaves and shrouded in his waist sheet and his top sheet, or other than that, and his head and face are not covered, nor is he perfumed. This is

[278] *Ṣaḥīḥ Muslim* 939

because he will be raised on the Day of Judgment saying the *talbiyah*, as has been authenticated in a narration from the Prophet ﷺ.

If the woman was in a state of *iḥrām*, she is shrouded similar to other women, but she is not perfumed, her face is not covered with *niqab,* and her hands are not covered with gloves; rather, her face and hands are covered with the shroud that is covering her, as shrouding the woman has been described. The child is shrouded in one sheet and up to three sheets, while the female child is shrouded in a shirt and two wrappers.



EXPLANATION

The Shaykh رحمه الله said, "Fifth: Shrouding the deceased." This is the stage that follows the washing. After the deceased is washed in the previously described manner, he is shrouded.

He said, "It is preferred to shroud the man in three white sheets, with no shirt and no turban. This was the action of the Prophet ﷺ." What is meant by "sheets" are long pieces of material. Each sheet should be able to cover the deceased by itself. 'Ā'ishah رضي الله عنها said:

كُفِّنَ رَسُولُ اَللَّهِ – صلى الله عليه وسلم – فِي ثَلَاثَةِ أَثْوَابٍ بِيضٍ سَحُولِيَّةٍ مِنْ كُرْسُفٍ, لَيْسَ فِيهَا قَمِيصٌ وَلَا عِمَامَةٌ.

The Messenger of Allāh ﷺ was shrouded in three pieces of white Yemeni cotton sheets. They did not include either a shirt or a turban.[279]

The Shaykh said, "And he should be wrapped in layers." The deceased is placed on top of the first sheet and then this is folded over him completely, and the second sheet is beneath the first sheet, and so on.

He said, "There is no problem if he is shrouded in a shirt, waist

[279] *Ṣaḥīḥ al-Bukhārī* 1273

sheet, and a wrapper." There is no problem if he is wrapped in one wrapper, because the objective of covering the deceased has been obtained.

He said, "The woman should be shrouded in five sheets in layers, with the *khimār*, waist sheet, and two wrappers." She is covered with more sheets than the man because, just like when she was alive, she has to be covered more than him, as more of her is considered to be her *'awrah* (the area of her body that should not be seen), and this continues to apply after she has died. First she is covered with a waist sheet over her private area and the areas around it. Then the sheet is wrapped around her body, and a long shirt is placed over her head and the surrounding area, and then she is wrapped in two sheets similar to the man. This is the preferred method, as has been mentioned by the scholars, and there are narrations that prove this. There is no problem if she is shrouded in less than this.[280] Laylā bint Qānif ath-Thaqafiyyah said:

كُنْتُ فِيمَنْ غَسَّلَ أُمَّ كُلْثُومٍ بِنْتَ رَسُولِ اللَّهِ صلى الله عليه وسلم عِنْدَ وَفَاتِهَا فَكَانَ أَوَّلُ مَا أَعْطَانَا رَسُولُ اللَّهِ صلى الله عليه وسلم الْحِقَاءَ ثُمَّ الدِّرْعَ ثُمَّ الْخِمَارَ ثُمَّ الْمِلْحَفَةَ ثُمَّ أُدْرِجَتْ بَعْدُ فِي الثَّوْبِ الآخِرِ قَالَتْ وَرَسُولُ اللَّهِ صلى الله عليه وسلم جَالِسٌ عِنْدَ الْبَابِ مَعَهُ كَفَنُهَا يُنَاوِلُنَاهَا ثَوْبًا ثَوْبًا.

I was one of those who washed Umm Kulthūm, the daughter of the Prophet ﷺ, when she died. The Messenger of Allāh ﷺ first gave us a lower garment, then a shirt, then a cloth for her head, then a cloak (which covers the whole body), and then she was shrouded in another garment. The Messenger of Allāh ﷺ was sitting at the door, and he had her shrouds with him. He gave us the garments one by one.[281]

Ibn al-Mundhir said, "Most of what we memorized from the scholars is that the woman should be shrouded in five sheets."[282]

[280] *Majmū' al-Fatāwā* by Shaykh Ibn Bāz (127/13)

[281] *Musnad Imām Aḥmad* 27135

[282] *Al-Mughni* by Ibn Qudāmah (350/2)

There are some scholars who say the woman can be wrapped in three white sheets, similar to the man, because the principle is that the woman is similar to the man in relation to the rulings, and because the chain of narration of the *ḥadīth* has been criticized.

The Shaykh said, "It is obligatory for every deceased person to have at least one sheet that covers the entire body." As previously mentioned, it is more complete to cover the deceased in three sheets, as this was the action of the Prophet ﷺ. But if this is not possible, then the objective can be attained by using one sheet that covers the entire body.

[Regarding the *muḥrim*], he said, "He should be washed with lotus leaves and shrouded in his waist sheet and his top sheet, or other than that, and his head and face are not covered." The Prophet ﷺ has prohibited this. Ibn 'Abbās ﷺ said:

أَنَّ رَجُلاً، كَانَ مَعَ النَّبِيِّ صلى الله عليه وسلم فَوَقَصَتْهُ نَاقَتُهُ وَهُوَ مُحْرِمٌ فَمَاتَ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ وَكَفِّنُوهُ فِي ثَوْبَيْهِ وَلاَ تُمِسُّوهُ بِطِيبٍ وَلاَ تُخَمِّرُوا رَأْسَهُ فَإِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ مُلَبِّيًا.

A man was with the Messenger of Allāh, and his she-camel broke his neck when he was in *iḥrām*, and he died. The Messenger of Allāh said, "Wash him with water and lotus leaves, shroud him in his two garments, and do not put any perfume on him or cover his head, for he will be raised on the Day of Resurrection reciting the *talbiyah*."[283]

The Shaykh said, "Nor is he [the *muḥrim*] perfumed." This is what comes in the previously mentioned *ḥadīth:* "And do not put any perfume on him."

He said, "This is because he [the *muḥrim*] will be raised on the Day of Judgment saying the *talbiyah*, as has been authenticated in a narration from the Prophet ﷺ." The person performing Ḥajj is not permitted to use perfume.

[283] *Sunan an-Nasā'i* 2853

He said, "If the woman was in a state of *iḥrām*, she is shrouded similar to other women, but she is not perfumed, her face is not covered with *niqāb,* and her hands are not covered with gloves; rather, her face and hands are covered with the shroud that is covering her, as shrouding the woman has been described." This is because the woman wearing the clothes of *iḥrām* does not wear *niqāb* or gloves.

He said, "The child is shrouded in one sheet and up to three sheets, while the female child is shrouded in a shirt and two wrappers." This is because during her life she was not required to wear the *khimār*, and it is the same after her death.

Those Entrusted to Wash, Pray Over, and Bury the Deceased

The Shaykh said:

Sixth: The most deserving to wash, pray over, and bury the deceased is the person mentioned in the will, then the father, then the grandfather, and then the closest relatives from the paternal side; and this is for the man. As for the woman, the most deserving to wash her is the one mentioned in the will, then the mother, then the grandmother, and then her closest female relatives. And the spouses have the right to wash each other. Abū Bakr aṣ-Ṣiddīq washed his wife, and 'Ali washed his wife Fāṭimah.



EXPLANATION

The Shaykh mentioned in the sixth matter who is entrusted to wash the deceased. He said, "The most deserving to wash, pray over, and bury the deceased is the person mentioned in the will." This is the right of the deceased, so his will is given preference over others.

He said, "Then the father, then the grandfather, and then the closest relatives from the paternal side; and this is for the man." After the father and grandfather, it goes to the son, then the grandsons, and so forth, then it goes to the brothers, then to the paternal uncles.

He said, "As for the woman, the most deserving to wash her is the one mentioned in the will, then the mother, then the grandmother, and then her closest female relatives." First comes her will, and if she did not mention anyone in her will, it goes to her mother and grandmother, then the daughters and granddaughters, then her closest female relatives: her sisters from both or one parent, then her paternal aunts, then her maternal aunts.

He said, "And the spouses have the right to wash each other. Abū Bakr aṣ-Ṣiddīq ﷺ washed his wife, and 'Ali ﷺ washed his wife Fāṭimah ﷺ." The husband has the right to wash his wife when she dies, and she has the right to wash her husband when he dies.

Description of the Prayer for the Deceased

The Shaykh رحمه الله *said:*

Seventh: The description of the prayer for the deceased.

There are four *takbīrāt*. Al-Fātiḥah is recited after the first *takbīr* and then another short *sūrah* is recited, or if one or two verses are recited, this is good. This is based upon an authentic *ḥadīth* narrated by Ibn 'Abbās ﷺ. After the second *takbīr*, he says the salutations upon the Prophet ﷺ just as it is said during the prayer in the *tashahhud*. Then he says the *takbīr* for the third time and says:

اللهم اغفر لحينا وميتنا وشاهدنا وغائبنا وصغيرنا وكبيرنا وذكرنا وأنثانا، اللهم من أحييته منا فأحيه على الإسلام ومن توفيته منا فتوفه على الإيمان، اللهم اغفر له وارحمه، وعافه واعف عنه، وأكرم نزله، ووسع مدخله، واغسله بالماء والثلج

والبرد، ونقه من الخطايا كما ينقى الثوب الأبيض من الدنس، اللهم أبدله داراً خيراً من داره وأهلاً خيراً من أهله، اللهم أدخله الجنة وأعذه من عذاب القبر ومن عذاب النار وافسح له في قبره ونور له فيه، اللهم لا تحرمنا أجره، ولا تضلنا بعده.

O Allāh, forgive our living and our dead, those who are present among us and those who are absent, our young and our old, our males and our females. O Allāh, whoever You keep alive, keep him alive in Islām, and whoever You cause to die, cause him to die with faith. O Allāh, forgive him and have mercy on him, keep him safe and sound and pardon him, honor the place where he settles and make his entrance wide; wash him with water and snow and hail, and cleanse him of sin as a white garment is cleansed of dirt. O Allāh, give him a house better than his house and a family better than his family. O Allāh, admit him to Paradise and protect him from the torment of the grave and the torment of the Hellfire; make his grave spacious and fill it with light. O Allāh, do not deprive us of the reward and do not cause us to go astray after this.

Then he says *takbīr* for the fourth time and says one *taslīm* to the right. It is preferred to raise the hands with each *takbīr*.

EXPLANATION

The seventh matter is the description of the prayer for the deceased. The Shaykh said, "There are four *takbīrāt*." This is based upon the *ḥadīth*:



فَخَرَجَ بِهِمْ إِلَى الْمُصَلَّى وَكَبَّرَ أَرْبَعَ تَكْبِيرَاتٍ.

And he took them out to the place of prayer and observed four *takbīrāt*.[284]

And there are numerous *aḥādīth* which affirm that there can be

[284] *Ṣaḥīḥ Muslim* 951

more than four *takbīrāt.* 'Abdur-Raḥmān bin Abī Laylā said:

كَانَ زَيْدُ بْنُ أَرْقَمَ يُكَبِّرُ عَلَى جَنَائِزِنَا أَرْبَعًا, وَإِنَّهُ كَبَّرَ عَلَى جَنَازَةٍ خَمْسًا, فَسَأَلْتُهُ فَقَالَ: كَانَ رَسُولُ اَللَّهِ - صلى الله عليه وسلم - يُكَبِّرُهَا.

Zayd bin Arqam used to say the *takbīr* four times during the funeral prayer, but once he said it five times, so I asked him about it. He said that the Messenger of Allāh ﷺ did this.[285]

He said, "Al-Fātiḥah is recited after the first *takbīr* and then another short *sūrah* is recited, or if one or two verses are recited, this is good. This is based upon an authentic *ḥadīth* narrated by Ibn 'Abbās ؓ." Ṭalḥah bin 'Abdullāh bin 'Awf said:

صَلَّيْتُ خَلْفَ ابْنِ عَبَّاسٍ عَلَى جَنَازَةٍ فَقَرَأَ بِفَاتِحَةِ الْكِتَابِ وَسُورَةٍ وَجَهَرَ حَتَّى أَسْمَعَنَا فَلَمَّا فَرَغَ أَخَذْتُ بِيَدِهِ فَسَأَلْتُهُ فَقَالَ سُنَّةٌ وَحَقٌّ.

I offered the funeral prayer behind Ibn 'Abbās. He recited Al-Fātiḥah and another *sūrah*, which he recited loudly such that we could hear him. When he finished, I took him by the hand and asked him (about this). He said, "(It is) Sunnah and the truth."[286]

The Shaykh said, "After the second *takbīr,* he says the salutations upon the Prophet ﷺ just as it is said during the prayer in the *tashahhud*." This is because it has not been narrated that it has its own specific wording, so it is said with the affirmed wording of the *tashahhud* in the prayer.

He said, "Then he says the *takbīr* for the third time and says:

اللهم اغفر لحينا وميتنا وشاهدنا وغائبنا وصغيرنا وكبيرنا وذكرنا وأنثانا، اللهم من أحييته منا فأحيه على الإسلام ومن توفيته منا فتوفه على الإيمان، اللهم اغفر له وارحمه، وعافه واعف عنه، وأكرم نزله، ووسع مدخله، واغسله بالماء والثلج والبرد، ونقه من الخطايا كما ينقى الثوب الأبيض من الدنس، اللهم أبدله داراً

[285] *Ṣaḥīḥ Muslim* 957

[286] *Sunan an-Nasā'i* 1987

خيراً من داره وأهلاً خيراً من أهله، اللهم أدخله الجنة وأعذه من عذاب القبر ومن عذاب النار وافسح له في قبره ونور له فيه، اللهم لا تحرمنا أجره، ولا تضلنا بعده.

'O Allāh, forgive our living and our dead, those who are present among us and those who are absent, our young and our old, our males and our females. O Allāh, whoever You keep alive, keep him alive in Islām, and whoever You cause to die, cause him to die with faith. O Allāh, forgive him and have mercy on him, keep him safe and sound and pardon him, honor the place where he settles and make his entrance wide; wash him with water and snow and hail, and cleanse him of sin as a white garment is cleansed of dirt. O Allāh, give him a house better than his house and a family better than his family. O Allāh, admit him to Paradise and protect him from the torment of the grave and the torment of the Hellfire; make his grave spacious and fill it with light. O Allāh, do not deprive us of the reward and do not cause us to go astray after this.'"

The *du'ā'* that the Shaykh mentioned is collected from three *aḥādīth* surrounding this subject. He said, "O Allāh, forgive our living and our dead, those who are present among us and those who are absent, our young and our old, our males and our females. O Allāh, whoever You keep alive, keep him alive in Islām, and whoever You cause to die, cause him to die with faith." After this, he mentioned another *du'ā':* "O Allāh, do not deprive us of the reward and do not cause us to go astray after this." This has been narrated in *Sunan Abī Dāwūd*[287] while the other narration is from the *ḥadīth* of Abū Hurayrah.

As for his statement, "O Allāh, forgive him and have mercy on him, keep him safe and sound and forgive him, honor the place where he settles and make his entrance wide; wash him with water and snow and hail, and cleanse him of sin as a white garment is cleansed of dirt. O Allāh, give him a house better than his house

[287] *Sunan Abī Dāwūd* 3201

and a family better than his family. O Allāh, admit him to Paradise and protect him from the torment of the grave and the torment of the Hellfire," this is found in *Ṣaḥīḥ Muslim*[288] from the *ḥadīth* of 'Awf bin Mālik ﷺ.

As for his statement, "Make his grave spacious and fill it with light," this is the *du'ā'* that the Prophet ﷺ made for Abū Salamah ﷺ.

Reflect upon the *du'ā'*, "O Allāh, forgive our living and our dead, those who are present among us and those who are absent, our young and our old, our males and our females. O Allāh, whoever You keep alive, keep him alive in Islām, and whoever You cause to die, cause him to die with faith." How great is this *du'ā'*! There is one deceased person who is being prayed for, but this supplication is general for all the Muslims — the living and the dead, those present and those absent, the young and the old, the male and the female.

Islām is mentioned when referring to the life of the person while *īmān* is mentioned when referring to the death of the person. This is because Islām is action, and whoever is alive has the opportunity to perform actions such as the prayer, Ḥajj, charity, and other than that. As for the person whom death has approached, there is no place for actions at this point — there is only correct *īmān* and sound *'aqīdah* for him to die upon. For this reason, he said "whoever You keep alive, keep him alive in Islām" — this means righteous actions — "and whoever You cause to die, cause him to die with faith" — this means correct *'aqīdah.*

"O Allāh, forgive him and have mercy on him." — Forgiveness is to conceal the sins of the person and to pardon them for their sins, while mercy is deeper than that. Mercy is to obtain that which is hoped for after the removal of that which is feared.

"Keep him safe and sound and pardon him" — This means to keep him

[288] *Ṣaḥīḥ Muslim* 963

safe from the punishment, and pardon him for his shortcomings.

"Honor the place where he settles" — This is the place prepared for the guest, so this *du'ā'* is requesting for his abode to be noble and honorable.

"And make his entrance spacious" — This means to make his grave wide and spacious for him, and to likewise grant him a spacious place in Paradise. "The entrance" is general to both abodes.

"Wash him with water and snow and hail" — These three affairs contrast the heat of sins, so they cool and extinguish the flames of sins.

"And cleanse him of sin as a white garment is cleansed of dirt." — This means to completely cleanse him like a white garment is cleansed from dirt. The white garment is specified because when it is cleansed from filth, it is more obvious than with other colors.

"Give him a house better than his house" — Meaning, enter him into Paradise, the place of Your honor, in exchange for the home he left in the world.

"And a family better than his family." — This is to exchange for him a better family, meaning in nobility and attributes. As for nobility, then Allāh will compensate him with better in the abode of honor. As for attributes, this is by returning youth to those who have grown old, and turning defects and unattractiveness in appearance into a flawless, beautiful appearance.

"Admit him to Paradise and protect him from the torment of the grave and the torment of the Hellfire" — Then he asks Allāh to enter him into Paradise and save him from the Fire, and to save him from the trials of the grave by protecting him from its evil.

"And make his grave spacious and fill it with light" — This is to grant him a vast grave and to place light in it.

"Do not deprive us of the reward" — This refers to the reward for the deceased, including *du'ā'*, prayer, and giving the deceased their rights, and showing patience and seeking the reward for showing patience during the death of the person.

"And do not cause us to go astray after this." — Do not allow us to be tried after his death and thus fall into misguidance.

This is a pure, great, comprehensive *du'ā'* which contains supplication for the deceased to receive pardon, forgiveness, safety, well-being, honor, and goodness. This *du'ā'* is said during a great time, the time of his funeral prayer, a time when it is recommended to go above and beyond in seeking mercy for the deceased and supplicating for him, because he has been brought before his Muslim brothers so they can make *du'ā'* for him and ask Allāh to forgive his sins and conceal his shortcomings. This is a supplication that will benefit the deceased by the permission of Allāh. This is from the evidences of strong, mutual love and compassion among the believers.

The Shaykh said, "Then he says *takbīr* for the fourth time and says one *taslīm* to the right, and it is preferred to raise the hands with each *takbīr*." This has been authenticated from the action of Ibn 'Umar ﵄. He would raise his hands for each *takbīr* of the funeral prayer. From this we know that he took this action from the Prophet ﷺ because he would not have done so from his own opinion.

The Shaykh ﵀ *said:*

If the deceased is a female, it is said, "O Allāh, have mercy upon her." If there are two people who are deceased, it is said, "O Allāh, have mercy upon both of them." And if the number is greater than that, it is said, "O Allāh, have mercy upon them." If the deceased is an infant, instead of seeking forgiveness for the infant, it is said:

اللهم اغفر لحينا وميتنا وشاهدنا وغائبنا وصغيرنا وكبيرنا وذكرنا وأنثانا، اللهم من أحييته منا فأحيه على الإسلام ومن توفيته منا فتوفه على الإيمان، اللهم اغفر له وارحمه، وعافه واعف عنه، وأكرم نزله، ووسع مدخله، واغسله بالماء والثلج والبرد، ونقه من الخطايا كما ينقى الثوب الأبيض من الدنس، اللهم أبدله داراً خيراً من داره وأهلاً خيراً من أهله، اللهم أدخله الجنة وأعذه من عذاب القبر ومن عذاب النار وافسح له في قبره ونور له فيه، اللهم لا تحرمنا أجره، ولا تضلنا بعده.

O Allāh, make him a preceding reward and a stored treasure for his parents, and an answered intercessor. O Allāh, by virtue of his death, make his parents' scales heavy and magnify their reward. Unite him with the righteous believers, place him under the care of Ibrāhīm عليه السلام and protect him by Your mercy from the torment of Hell.



EXPLANATION

The Shaykh رحمه الله said, "If the deceased is a female, it is said, 'O Allāh, have mercy upon her.' " This means that the pronoun should be appropriate for the deceased in each supplication, from beginning to end. So if the deceased is a female, it should be said, "O Allāh, forgive her and have mercy on her, keep her safe and sound and pardon her, honor the place where she settles and make her entrance wide."

He said, "If there are two people who are deceased, it is said, 'O Allāh, have mercy upon both of them.'" If there are two deceased, then all the supplications are made in the appropriate way for two people: "O Allāh, forgive both of them and have mercy on both of them, keep both of them safe and sound and pardon both of them, honor the place where they both settle and make both of their entrances wide."

He said, "And if the number is greater than that, it is said, 'O Allāh, have mercy upon them.'" If the number is greater than two, the

plural pronoun is used: "O Allāh, forgive them and have mercy on them…"

If those praying over the deceased don't know if the deceased is male or female, they say, "O Allāh, forgive him," meaning, the deceased, and there is no problem if they use the feminine pronoun because the word "*janāzah*" is feminine.

He said, "If the deceased is an infant, instead of seeking forgiveness for the infant it is said:

اللهم اجعله فرطاً لوالديه , وذخراً وسلفاً وأجراً, اللهم ثقل به موازينهما, وأعظم به أجورهما ,وألحقه بصالح سلف المؤمنين, اللهم اجعله في كفالة إبراهيم وقه برحمتك من عذاب الجحيم.

'O Allāh, make him a preceding reward and a stored treasure for his parents, and an answered intercessor. O Allāh, by virtue of his death, make parents' scales heavy and magnify their reward. Unite him with the righteous believers, place him under the care of Ibrāhīm ﷺ and protect him by Your mercy from the torment of Hell.'"

The infant who precedes his parents to the next life will be a reward for them. This is based upon the *ḥadīth* of al-Mughīrah ﷺ:

وَالسِّقْطُ يُصَلَّى عَلَيْهِ وَيُدْعَى لِوَالِدَيْهِ بِالْمَغْفِرَةِ وَالرَّحْمَةِ.

The miscarried fetus is prayed over, and forgiveness and mercy is supplicated for its parents.[289]

The miscarried fetus is the baby which exits from the mother deceased before he has reached full term. In this case, the supplication is made for the parents, that they will have forgiveness and mercy. The wisdom behind supplicating for the parents is that they are the reason for the child existing, and they have lost their child right before their eyes while they were diligent in trying to keep the

[289] *Sunan Abī Dāwūd* 3180

child. Concerning this, there are narrations from the Companions and those who followed them, such as the narration of Samurah bin Jundub ﷺ who said, "Supplicate to Allāh for Him to make the child a reward and a stored treasure for them." And it has been narrated from al-Ḥasan that he said, "O Allāh, make him a stored treasure for us and a reward."

The Shaykh رحمه الله *said:*

It is the Sunnah for the imām to stand with his feet at the head of the man, and in the middle of the woman. If the funeral consists of a man and a woman, the man is placed closer to the imām while the woman is placed closer to the *qiblah*. If there are children with them, the boy is placed, then the woman, then the girl. The head of the male child is in line with the head of the man, and the middle of the woman is in line with the head of the man. The head of the girl is in line with the head of the woman and the middle of the man. All of those praying stand behind the imām, except if there is one person who cannot find any place to pray behind the imām — he stands on the right side of the imām.

EXPLANATION

He said, "It is the Sunnah for the imām to stand with his feet at the head of the man, and in the middle of the woman." This is based on the narration of Ghālib al-Khayyāṭ, who said:

رَأَيْتُ أَنَسَ بْنَ مَالِكٍ صَلَّى عَلَى جِنَازَةِ رَجُلٍ فَقَامَ حِيَالَ رَأْسِهِ فَجِيءَ بِجِنَازَةٍ أُخْرَى بِامْرَأَةٍ فَقَالُوا يَا أَبَا حَمْزَةَ صَلِّ عَلَيْهَا . فَقَامَ حِيَالَ وَسَطِ السَّرِيرِ فَقَالَ لَهُ الْعَلَاءُ بْنُ زِيَادٍ يَا أَبَا حَمْزَةَ هَكَذَا رَأَيْتَ رَسُولَ اللَّهِ . صلى الله عليه وسلم . قَامَ مِنَ الْجِنَازَةِ مُقَامَكَ مِنَ الرَّجُلِ وَقَامَ مِنَ الْمَرْأَةِ مُقَامَكَ مِنَ الْمَرْأَةِ قَالَ نَعَمْ. فَأَقْبَلَ عَلَيْنَا فَقَالَ احْفَظُوا.

I saw Anas bin Mālik offering the funeral prayer for a man, and he

stood level with his head. Then another funeral was brought, that of a woman, and they said, "O Abū Ḥamzah! Offer the funeral prayer for her." So he stood level with the middle of the bed (which the body was upon). 'Alā' bin Ziyād said to him, "O Abū Ḥamzah! Is this how you saw the Messenger of Allāh ﷺ standing in relation to the body of a man and the body of a woman?" He said, "Yes," then he turned to us and said, "Remember this."[290]

This is done with the old and the young. If the deceased is a man or a boy, the imām stands at his head. If the deceased is a woman or a girl, the imām stands in the middle of them. When the funeral prayer is described, it is also said that the imām stands with his feet at the head of the deceased male and with his feet at the middle of the female.

The Shaykh said, "If the funeral consists of a man and a woman, the man is placed closer to the imām, while the woman is placed closer to the *qiblah*." If there is a man and a woman, the man is closest to the imām while the woman is furthest from him. This is to honor the male for his virtue above her. Nāfi' narrated concerning Ibn 'Umar ﷺ:

صَلَّى عَلَى تِسْعِ جَنَائِزَ جَمِيعًا فَجَعَلَ الرِّجَالَ يَلُونَ الإِمَامَ وَالنِّسَاءَ يَلِينَ الْقِبْلَةَ فَصَفَّهُنَّ صَفًّا وَاحِدًا.

Ibn 'Umar offered the funeral prayer for nine people together. He put the men closer to the imām and the women closer to the *qiblah*, and he placed [the women] in one row.[291]

The Shaykh said, "If there are children with them, the boy is placed, then the woman, and then the girl." 'Ammār, the freed slave of Banū Hāshim, said:

حَضَرَتْ جَنَازَةُ صَبِيٍّ وَامْرَأَةٍ فَقُدِّمَ الصَّبِيُّ مِمَّا يَلِي الْقَوْمَ وَوُضِعَتِ الْمَرْأَةُ وَرَاءَهُ فَصَلَّى عَلَيْهِمَا وَفِي الْقَوْمِ أَبُو سَعِيدٍ الْخُدْرِيُّ وَابْنُ عَبَّاسٍ وَأَبُو قَتَادَةَ وَأَبُو هُرَيْرَةَ

[290] *Musnad Imām Aḥmad* 3114

[291] *Sunan an-Nasā'i* 1978

فَسَأَلْتُهُمْ عَنْ ذَلِكَ فَقَالُوا السُّنَّةُ.

The *janāzah* of a boy and a woman was brought. The boy was placed closer to the people and the woman was placed beyond him, and the funeral prayer was offered for them. Among the people were Abū Sa'īd al-Khudri, Ibn 'Abbās, Abū Qatadāh, and Abū Hurayrah. I asked them about that and they said, "(It is) Sunnah."[292]

He said, "The head of the boy is in line with the head of the man, and the middle of the woman is in line with the head of the man." The boy is placed like the man, and the girl is placed like the woman.

He said, "The head of the girl is in line with the head of the woman and in the middle of the man. All of those praying stand behind the imām, except if there is one person who cannot find any place to pray behind the imām — he stands on the right side of the imām," as it comes in the *ḥadīth*:

نَعَى النَّبِيُّ صلى الله عليه وسلم إِلَى أَصْحَابِهِ النَّجَاشِيَّ، ثُمَّ تَقَدَّمَ فَصَفُّوا خَلْفَهُ فَكَبَّرَ أَرْبَعًا.

The Prophet ﷺ informed his Companions about the death of an-Najāshi. Then he went ahead (to lead the prayer); the people lined up behind him in rows and he said *takbīr* four times.[293]

Whoever does not find a place in the rows behind the imām stands to his right side.

The Description of Burying the Deceased

The Shaykh رحمه الله *said:*

Eighth: The description of burying the deceased.

[292] *Sunan an-Nasā'i* 1977

[293] *Ṣaḥīḥ al-Bukhāri* 1318

It is prescribed to dig the grave deep to the midsection of the man, and there should be a niche *(laḥd)* from the direction of the *qiblah*. The deceased should be placed in the niche on his right side. The knots on the shroud should be loosened but not removed. The face should not be uncovered, whether it is a man or a woman. Then a brick is propped against him with clay to make him stable and protect him from dirt. If it is not easy to use bricks, then planks, stones, or wood should be used. Then dirt is poured over him. At this time, it is recommended to say, "In the name of Allāh, upon the religion of the Messenger of Allāh." The grave should be raised an arm span and a stone should be placed on it if this is easy, and it should be sprinkled with water. It is prescribed for those at the burial to stand at the grave and supplicate for the deceased, because when the Prophet ﷺ would complete the burial, he would stand at the grave and say:

إِسْتَغْفِرُوا لِأَخِيكُمْ وَسَلُوا لَهُ التَّثْبِيتَ, فَإِنَّهُ الْآنَ يُسْأَلُ.

Seek forgiveness for your brother and pray for him to be steadfast, because he is now being questioned.[294]



EXPLANATION

The Shaykh clarifies the affairs connected to the burial. He said, "It is prescribed to dig the grave deep to the midsection of the man"; this is based on the *ḥadīth*:

احْفِرُوا وَأَعْمِقُوا وَأَوْسِعُوا.

Dig the grave, and dig it deep and wide.[295]

The Prophet ﷺ did not specify the depth, and there is a difference of opinion concerning this. Some say it should be the height of the deceased, some say to the navel of the man, and some say there is no specific depth. As it comes in the narration:

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[294] *Bulūgh al-Marām* by Ibn Ḥajar (581)

[295] *Sunan Abī Dāwūd* 3215

أَوْصَى عُمَرُ أَنْ يُجْعَلَ عُمْقُ قَبْرِهِ قَامَةً وَبَسْطَةً.

'Umar ordered the grave to be dug the height and width of the deceased.[296]

It is sufficient that the grave is dug deep enough to prevent any odor from exiting and to prevent beasts of prey and dogs from reaching the deceased.

He said, "And there should be a niche (*laḥd*) from the direction of the *qiblah*." After the grave is dug deep, there is a niche dug beneath it in the direction of the *qiblah* and the deceased is placed in it. This is called the *laḥd* because it is slanted on the side of the grave.

اللَّحْدُ لَنَا وَالشَّقُّ لِغَيْرِنَا.

The niche is for us and the ditch is for others.[297]

He said, "The deceased should be placed in the niche on his right side." He is faced in the direction of the *qiblah*. This is the action of the people of Islām from the era of the Prophet ﷺ. The Prophet ﷺ mentioned the major sins, and among them he mentioned:

وَاسْتِحْلاَلُ الْبَيْتِ الْحَرَامِ قِبْلَتِكُمْ أَحْيَاءً وَأَمْوَاتًا.

And to violate the Sacred House, your *qiblah* (direction of prayer), in your life and after death.[298]

The Shaykh said, "The knots on the shroud should be loosened but not removed." This is because the person being buried is no longer in need of the ties, and this has been narrated from some of the Tābi'īn and this action was known from the Salaf.[299]

He said, "The face should not be uncovered, whether it is a man or

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[296] *Muṣannaf* by Ibn Abī Shaybah (11663)

[297] *Sunan an-Nasā'i* 2009

[298] *Sunan Abī Dāwūd* 2875

[299] Refer to *as-Sunan al-Kubrā* by Imām al-Bayhaqi

a woman." This is because there is no proof that it is prescribed to uncover the face.

He said, "Then a brick is propped against him with clay to make him stable and to protect him from dirt." This is to protect the deceased from the dirt when it is poured over him, so the dirt will not enter on the deceased. Sa'īd bin Abī Waqqās said during the sickness that eventually took his life:

الْحَدُوا لِي لَحْدًا، وَانْصِبُوا عَلَيَّ نَصْبًا كَمَا فُعِلَ بِرَسُولِ اللَّهِ صلى الله عليه وسلم.

Make a niche for me in the side of the grave, and set up (bricks) over me as was done for the Messenger of Allāh.[300]

The Shaykh said, "If it is not easy to use bricks, then planks, stones, or wood should be used, which will protect him from the dirt." This is based upon the statement of Allāh ﷻ.

﴿ فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ ﴾

So keep your duty to Allāh and fear Him as much as you can...

[Sūrah at-Taghābun 64:16]

The Shaykh said, "Then dirt is poured over him." This is based upon the statement of 'Ā'ishah رضي الله عنها:

ما علمنا بدفن رسول الله صلى الله عليه وسلم حتى سمعنا صوت المساحي من آخر الليل.

We did not know that the Messenger of Allāh ﷺ had been buried until we heard the sound of the shovels at the end of the night.[301]

And the statement of Fāṭimah رضي الله عنها:

[300] *Sunan an-Nasā'i* 2007

[301] *Musnad Imām Aḥmad* 24333

أطابت أنفسكم أن تحثوا على رسول الله صلى الله عليه وسلم التراب؟

Do you feel pleased to throw dirt over the Messenger of Allāh?[302]

He said, "At this time it is recommended to say, 'In the name of Allāh, upon the religion of the Messenger of Allāh.'" This is based upon the *ḥadīth* of Ibn 'Umar ﷺ, who said:

كَانَ النَّبِيُّ - صلى الله عليه وسلم - إِذَا أُدْخِلَ الْمَيِّتُ الْقَبْرَ قَالَ بِسْمِ اللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ.

When the deceased was placed in the grave, the Prophet ﷺ would say, "In the name of Allāh, upon the religion of the Messenger of Allāh." And in another narration he said "upon the Sunnah of the Messenger of Allāh."[303]

The Shaykh said, "The grave should be raised an arm span," which means the dirt should be placed on top such that it makes the appearance of a hump. This was done for the grave of the Prophet ﷺ and his two Companions.[304] This is so it will be known as a grave and not be disregarded. The only dirt used is the dirt taken from the grave, and no more dirt should be used.

He said, "And a stone should be placed on it if this is easy, and it should be sprinkled with water." This is to protect the dirt of the grave so it will be firm and not blow away. And there is no problem with placing a stone or something similar so it can be known as a grave. This is based upon the *ḥadīth* of Anas ﷺ:

أَنَّ رَسُولَ اللَّهِ - صلى الله عليه وسلم - أَعْلَمَ قَبْرَ عُثْمَانَ بْنِ مَظْعُونٍ بِصَخْرَةٍ.

The Messenger of Allāh ﷺ marked the grave of 'Uthmān bin Maẓ'ūn with a rock.[305]

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302 *Ṣaḥīḥ al-Bukhāri* 4462

303 *Sunan Abī Dāwūd* 2614

304 *Ṣaḥīḥ Ibn Ḥibbān* 6635

305 *Sunan Ibn Mājah* 1561

The Shaykh said, "It is prescribed for those at the burial to stand at the grave." They stand at the grave after the burial to supplicate for the deceased.

He said, "And supplicate for the deceased. This is because when the Prophet ﷺ would complete the burial, he would stand at the grave and say:

اِسْتَغْفِرُوا لِأَخِيكُمْ وَسَلُوا لَهُ التَّثْبِيتَ, فَإِنَّهُ الْآنَ يُسْأَلُ.

'Seek forgiveness for your brother and pray for him to be steadfast, because he is now being questioned.' "

This is based upon the *ḥadīth* of 'Uthmān bin 'Affān:

كَانَ رَسُولُ اَللَّهِ – صلى الله عليه وسلم – إِذَا فَرَغَ مِنْ دَفْنِ الْمَيِّتِ وَقَفَ عَلَيْهِ وَقَالَ: اِسْتَغْفِرُوا لِأَخِيكُمْ وَسَلُوا لَهُ التَّثْبِيتَ, فَإِنَّهُ الْآنَ يُسْأَلُ.

Whenever the Messenger of Allāh ﷺ finished the burial of the dead, he would stand by the grave and say, "Seek forgiveness for your brother and pray for him to be steadfast, because he is now being questioned."[306]

Praying Over the Deceased for the One Who Missed the Burial

The Shaykh رحمه الله *said:*

Ninth: It is prescribed for those who did not pray over the deceased to pray over him after his burial, because the Prophet ﷺ did that. The time limit for this is one month or less. If more than one month has passed, it is not prescribed to pray over the grave of the deceased, because it has not been narrated that the Prophet ﷺ prayed over the grave of the deceased who had been buried for more than one month.

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[306] *Sunan Abī Dāwūd* 3221



EXPLANATION

The ninth issue is related to whether or not those who were not able to pray over the deceased are supposed to pray over him after the burial.

The Shaykh said, "It is prescribed for those who did not pray over the deceased to pray over him after his burial, because the Prophet ﷺ did that." This is taken from the *ḥadīth* of Abū Hurayrah:

أَنَّ امْرَأَةً، سَوْدَاءَ كَانَتْ تَقُمُّ الْمَسْجِدَ – أَوْ شَابًّا – فَفَقَدَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَسَأَلَ عَنْهَا – أَوْ عَنْهُ – فَقَالُوا مَاتَ . قَالَ أَفَلاَ كُنْتُمْ آذَنْتُمُونِي. قَالَ فَكَأَنَّهُمْ صَغَّرُوا أَمْرَهَا – أَوْ أَمْرَهُ – فَقَالَ دُلُّونِي عَلَى قَبْرِهِ. فَدَلُّوهُ فَصَلَّى عَلَيْهَا ثُمَّ قَالَ إِنَّ هَذِهِ الْقُبُورَ مَمْلُوءَةٌ ظُلْمَةً عَلَى أَهْلِهَا وَإِنَّ اللَّهَ عَزَّ وَجَلَّ يُنَوِّرُهَا لَهُمْ بِصَلاَتِي عَلَيْهِمْ.

A black woman (or a youth) used to clean the *masjid*. The Messenger of Allāh ﷺ missed her (or him) and inquired about her (or him). The people told him that she (or he) had died. He asked why they did not inform him, and it appears as if they had treated her (or his) affairs with little importance. The Prophet said, "Lead me to her (or his) grave." They led him to that place and he prayed over her (or him), and then he remarked, "Verily, these graves are full of darkness for their dwellers. Verily, Allāh the Mighty and Majestic illuminates them for their occupants because of my prayer over them."[307]

The description of the prayer after burial is the same as the prayer before burial.

The Shaykh said, "The time limit for this is one month or less. If more than one month has passed, it is not prescribed to pray over the grave of the deceased, because it has not been narrated that the Prophet ﷺ prayed over the grave of the deceased who had been buried for more than one month." Aḥmad and Isḥāq said

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[307] *Ṣaḥīḥ Muslim* 956

the grave can be prayed over up to one month after the person has died, and they said, "We heard from Ibn al-Musayyib that the Prophet ﷺ prayed over the grave of Umm Sa'd bin 'Ubādah one month after her burial."[308]

Ibn al-Qayyim رحمه الله said, "It is from the guidance of the Messenger of Allāh ﷺ that when he missed the funeral prayer, he would pray it [later] at the gravesite. Once he prayed at the gravesite one night after the deceased had been buried, another time he prayed three nights after, and one time he prayed one month after. And he did not specify a time limit for this."

Aḥmad said, "Who doubts concerning praying at the gravesite? It has been narrated from the Prophet ﷺ that if he missed the funeral prayer, he would pray [later] at the gravesite. There are six narrations concerning this, and all of them are graded *ḥasan*."

Imām Aḥmad limited the time period to one month after burial, as this is the most that has been narrated from the Prophet ﷺ. Imām ash-Shāfi'i said the time limit is until the deceased begins to decay, while Mālik and Abū Ḥanīfah said that this prayer is only for the guardian who was absent during the funeral prayer.

Preparing Food for the People

The Shaykh رحمه الله said:

The tenth matter: It is not permissible for the family of the deceased to prepare food for the people. This is based upon the statement of the noble companion Jarīr bin 'Abdullāh al-Bajali رضي الله عنه:

كُنَّا نَرَى الِاجْتِمَاعَ إِلَى أَهْلِ الْمَيِّتِ وَصَنْعَةَ الطَّعَامِ مِنَ النِّيَاحَةِ .

We used to view gathering with the family of the deceased and preparing food as a form of wailing.[309]

[308] *Jāmi' at-Tirmidhi* 346/3

[309] *Sunan Ibn Mājah* 1680

As for others preparing food for the family of the deceased or their guests, then there is nothing wrong with this. It is prescribed for the relatives and neighbors to prepare food for them. This is based upon the narration:

لَمَّا جَاءَ نَعْيُ جَعْفَرٍ قَالَ رَسُولُ اللَّهِ ـ صلى الله عليه وسلم ـ اصْنَعُوا لآلِ جَعْفَرٍ طَعَامًا فَقَدْ أَتَاهُمْ مَا يَشْغَلُهُمْ أَوْ أَمْرٌ يَشْغَلُهُمْ.

When news of the death of Ja'far was brought, the Messenger of Allāh ﷺ said, "Prepare food for the family of Ja'far, for there has come to them that which is keeping them busy."[310]

There is no harm if the family of the deceased invites the neighbors or others to eat from the food prepared for them, and there is no specific time limit for this as far as we know.



EXPLANATION

The Shaykh clarified that it is not permissible for the family of the deceased to gather the people and prepare food for them after the funeral prayer and the burial of the deceased, and this includes the days that follow. The Salaf considered this to be from wailing over the dead. And he mentioned the statement of the noble companion, Jarīr bin 'Abdullāh al-Bajali: "We used to view gathering with the family of the deceased and preparing food as a form of wailing."

It is not permissible for the family of the deceased to prepare food for the people, and it is the same if the food is prepared from inherited wealth or from another person — it is not permissible. This opposes the Sunnah and it is from the customs of the pre-Islamic days of ignorance. It also adds stress and hardship to the calamity of the family during their busy time, and it has not been narrated at all from the Prophet ﷺ, the Companions, or any of the Salaf that they would have a party for the deceased. They would not do so when they died, a week later, forty days later, or a year later. This

[310] *Sunan Ibn Mājah* 1678

is an innovation which must be abandoned and disapproved of, and those who have done this must repent to Allāh from it because it is an innovated action in the religion and it resembles the days of pre-Islamic ignorance.

The Shaykh said, "As for preparing food for the family or their guests, then there is nothing wrong with this. It is prescribed for the relatives and neighbors to prepare food for them. This is based upon the narration:

لَمَّا جَاءَ نَعْيُ جَعْفَرٍ قَالَ رَسُولُ اللَّهِ ـ صلى الله عليه وسلم ـ اصْنَعُوا لآلِ جَعْفَرٍ طَعَامًا فَقَدْ أَتَاهُمْ مَا يَشْغَلُهُمْ أَوْ أَمْرٌ يَشْغَلُهُمْ.

'When news of the death of Ja'far was brought, the Messenger of Allāh ﷺ said, "Prepare food for the family of Ja'far, for there has come to them that which is keeping them busy."' "

Therefore, it is okay if the neighbors or relatives send them some food, and if there is extra food they can invite the neighbors or the poor to share it with them. But as for the family preparing food for the people, this has no basis in the religion.

The Mourning Period

The Shaykh رحمه الله *said:*

The eleventh matter: It is not permissible for a woman to mourn over the deceased for more than three days, with the exception of her husband. She mourns her husband for four months and ten days, except if she is pregnant. In this case, the mourning lasts until she delivers. This has been authenticated in the Sunnah of the Prophet ﷺ. As for the man, then it is not permissible for him to mourn over any of his relatives or other than them.



EXPLANATION

The eleventh matter deals with mourning over the deceased. The Shaykh said, "It is not permissible for a woman to mourn over the deceased for more than three days, with the exception of her husband. She mourns her husband for four months and ten days, except if she is pregnant. In this case, the mourning lasts until she delivers. This has been authenticated in the Sunnah of the Prophet ﷺ." The intent behind the term "mourning" is five things:

1) Remaining in the home of her deceased husband as much as she is able, and it is not permissible for her to leave the home unless she has a need.

2) She does not perfume her clothes or body, and she does not use henna.

3) She avoids wearing any type of jewelry.

4) She avoids wearing clothes with adornments.

5) She does not put *kohl* on her eyes.

Umm 'Aṭiyyah ﷺ said:

كُنَّا نُنْهَى أَنْ نُحِدَّ عَلَى مَيِّتٍ فَوْقَ ثَلاَثٍ، إِلاَّ عَلَى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا.

We were forbidden to mourn for more than three days for a dead person, except for a husband, for whom a wife should mourn four months and ten days.[311]

Umm Ḥabībah ﷺ said she heard the Prophet ﷺ say:

لاَ يَحِلُّ لاِمْرَأَةٍ مُسْلِمَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ أَنْ تُحِدَّ فَوْقَ ثَلاَثَةِ أَيَّامٍ، إِلاَّ عَلَى زَوْجِهَا أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا.

It is not lawful for a Muslim woman who believes in Allāh and the Last Day to mourn for more than three days, except for her husband, for whom she should mourn four months and ten days.[312]

[311] *Ṣaḥīḥ al-Bukhāri* 5341

[312] *Ṣaḥīḥ al-Bukhāri* 5339

The exception is if the woman is pregnant when her husband dies, in which case the mourning period is until she delivers. This is based upon the statement of Allāh ﷻ:

﴿ وَأُولَاتُ الْأَحْمَالِ أَجَلُهُنَّ أَن يَضَعْنَ حَمْلَهُنَّ ﴾

And for those who are pregnant, their term is until they give birth.

[Sūrah aṭ-Ṭalāq 65:4]

The Shaykh said, "As for the man, then it is not permissible for him to mourn over any of his relatives or other than them." This is because mourning is specific for the women, and it is related to the *'iddah*[313] period.

Ibn al-Qayyim رحمه الله said, "As for the mourning period for her husband, then it is connected to her *'iddah* and it is from its requirements and fulfillments. This is because the woman is only in need of adorning, beautifying, and perfuming herself to invoke the love of her husband and to make the relationship between the two of them pleasant. When her husband dies and she observes the *'iddah* period, she is not going to another husband during this time, so she is prevented from doing what women do for their husbands from beautification, and it is a prevention from her desiring another man, or men desiring her due to her beautification. When the *'iddah* period is finished and she desires to remarry, these things become permissible again. Thus, there is nothing more comprehensive than this manner of prevention and then allowance, if only the people would ponder over it."[314]

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[313] Translator's note: *'Iddah* is the period a woman must observe after the death of her spouse or after a divorce, during which she may not marry another man.

[314] *I'lām al-Muwaqqi'īn* by Ibn al-Qayyim

Visiting the Graveyards

The Shaykh رحمه الله *said:*

The twelfth matter: It is prescribed for the men to visit the graveyards from time to time to supplicate and seek mercy for the deceased, and also to remember death. This is based upon the statement of the Prophet ﷺ:

زُورُوا الْقُبُورَ فَإِنَّهَا تُذَكِّرُالمَوْتَ.

Visit the graves, for verily it is a reminder of death.[315]

When the Companions would visit the graves, they would say:

اَلسَّلَامُ عَلَى أَهْلِ اَلدِّيَارِ مِنَ اَلْمُؤْمِنِينَ وَالْمُسْلِمِينَ, وَإِنَّا إِنْ شَاءَ اَللَّهُ بِكُمْ لَلَاحِقُونَ, أَسْأَلُ اَللَّهَ لَنَا وَلَكُمُ الْعَافِيَةَ يَرْحَمُ اللَّهُ الْمُسْتَقْدِمِينَ مِنَّا وَالْمُسْتَأْخِرِينَ.

Peace be upon the dwellers of this place from the believers and the Muslims; by the will of Allāh, we will join you. I ask Allāh for wellbeing for us and for you. May Allāh have mercy upon those of us who have already passed and upon those who will follow.[316]

As for the women, it is not prescribed for them to visit the graveyards, because the Prophet ﷺ has cursed the females who visit the graveyards. And there is a fear of *fitnah* if the women visit the graves due to their lack of patience. Likewise, it is not permissible for them to follow the funeral procession to the graveyard because the Prophet ﷺ prohibited them from that. As for praying the funeral prayer in the *masjid* or another prayer area, then this is prescribed for both the men and the women.



EXPLANATION

The twelfth and final matter is related to visiting the graves.

[315] *Ṣaḥīḥ Muslim* 976

[316] *Sunan an-Nasā'i* 2037

The Shaykh said, "It is prescribed for the men to visit the graveyards from time to time to supplicate and seek mercy for the deceased, and also to remember death. This is based upon the statement of the Prophet ﷺ:

زُورُوا الْقُبُورَ فَإِنَّهَا تُذَكِّرُ الْمَوْتَ.

'Visit the graves, for verily it is a reminder of death.' "[317]

This is a visit that is legislated in Islām because it is in agreement with what was brought by the Prophet ﷺ. It is a benefit for the living who visit and for the deceased who are visited. The living benefit in three ways:

1) It is a reminder of death, which results in preparing for it by doing righteous actions. This is based upon the narration:

زُورُوا الْقُبُورَ فَإِنَّهَا تُذَكِّرُكُمُ الآخِرَةَ.

Visit the graves, for they will remind you of the hereafter.[318]

2) Visiting is a Sunnah established by the Prophet ﷺ, so the person will be rewarded for following the Sunnah.

3) They will bring good to the deceased by making *du'ā'* for them, so the person will be rewarded for their goodness towards the deceased.

As for the deceased, they benefit from the goodness shown to them, because the deceased benefit from the *du'ā'* of the living.

As for visiting the graves to supplicate to the deceased, seek aid from them, and request your needs from them, then this visit does not benefit the deceased and it harms the living. The living is harmed because he is doing an action that is not permissible, as it is associating partners with Allāh, and the deceased does not

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[317] *Ṣaḥīḥ Muslim* 976

[318] *Sunan Ibn Mājah* 1636

benefit because the person did not supplicate for him; rather, he supplicated to other than Allāh.

The Shaykh has said that, as for visiting the graves with the intention of supplication and devotion at the gravesite, seeking needs there, seeking a cure, or asking of Allāh using the right of the deceased, all of this is evil innovation that is not legislated. Neither Allāh nor His Messenger approved of this action and it was not done by the Salaf aṣ-Ṣāliḥ. Rather, this is from the falsehood that the Prophet ﷺ prohibited. He said:

زوروا القبور ولا تقولوا هجرا.

Visit the graves, but do not say any falsehood there.[319]

These actions are innovation, but they differ — some are innovation but not *shirk,* such as supplicating to Allāh at the grave by asking Him by the right of the deceased and his status, while some are major *shirk,* such as supplicating to the deceased and seeking help from them.[320]

The Shaykh said, "When the Companions would visit the graves, they would say:

اَلسَّلَامُ عَلَى أَهْلِ اَلدِّيَارِ مِنَ اَلْمُؤْمِنِينَ وَالْمُسْلِمِينَ, وَإِنَّا إِنْ شَاءَ اَللَّهُ بِكُمْ لَلَاحِقُونَ, أَسْأَلُ اَللَّهَ لَنَا وَلَكُمُ الْعَافِيَةَ يَرْحَمُ اللَّهُ الْمُسْتَقْدِمِينَ مِنَّا وَالْمُسْتَأْخِرِينَ.

'Peace be upon the dwellers of this place from the believers and the Muslims; by the will of Allāh, we will join you. I ask Allāh for wellbeing for us and for you. May Allāh have mercy upon those of us who have already passed and upon those who will follow.' "

This is from the type of supplication said while performing the funeral prayer for the deceased — you seek forgiveness and mercy for them. As for reciting al-Fātiḥah upon the souls of the deceased

[319] *Musnad Imām Aḥmad* 23052

[320] *Majmū' al-Fatawā* by Shaykh Ibn Bāz (116/17)

when visiting the graves, this is an action that has no basis in the religion of Allāh, and it is an innovation. Even though this is an innovation, you will find the people doing it while leaving off that which has been prescribed and that which is beneficial.

The Shaykh said, "As for the women, it is not prescribed for them to visit the graveyards, because the Prophet ﷺ has cursed the females who visit the graveyards." The Prophet ﷺ said:

لعن الله زوّارات القبور.

Allāh has cursed the women who visit the graves.[321]

The word "visitors" (*zawwārāt*, زوّارات) does not mean those who visit often; rather, it means any visit to the grave by the woman.

The Shaykh said, "And there is a fear of *fitnah* if the women visit the graves due to their lack of patience." This is because the woman is weaker than the man and quicker to worry and anger.

He said, "Likewise, it is not permissible for them to follow the funeral procession to the graveyard, because the Prophet ﷺ prohibited them from that." It has been narrated from Umm ʿAṭiyyah:

نُهِينَا عَنِ اتِّبَاعِ الْجَنَائِزِ, وَلَمْ يُعْزَمْ عَلَيْنَا.

We were forbidden to follow the funeral processions, but not emphatically.[322]

He said, "As for praying the funeral prayer in the *masjid* or another prayer area, then this is prescribed for both the men and the women." The women are allowed to come to the *masjid* to perform the funeral prayer. This is prescribed for both the men and the women.

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[321] *Musnad Imām Aḥmad* 8449

[322] *Ṣaḥīḥ al-Bukhārī* 1278

The Shaykh said that the women are not prohibited from praying the funeral prayer, and it is the same if it is prayed in the *masjid*, the home, or a prayer area. During the time of the Prophet ﷺ, the women would pray the funeral prayer in his *masjid* with him, and this was done after him as well.

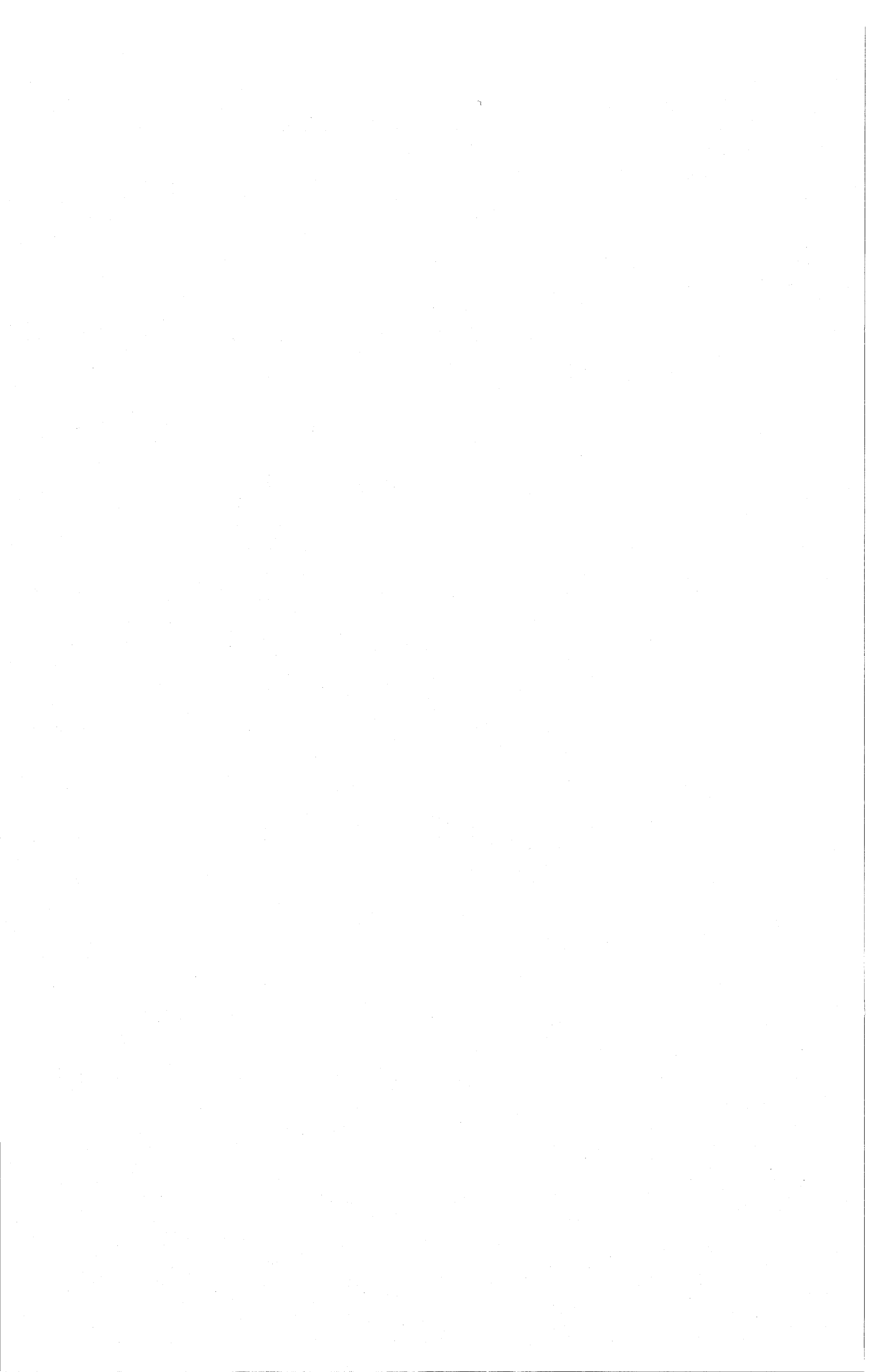
CONCLUSION

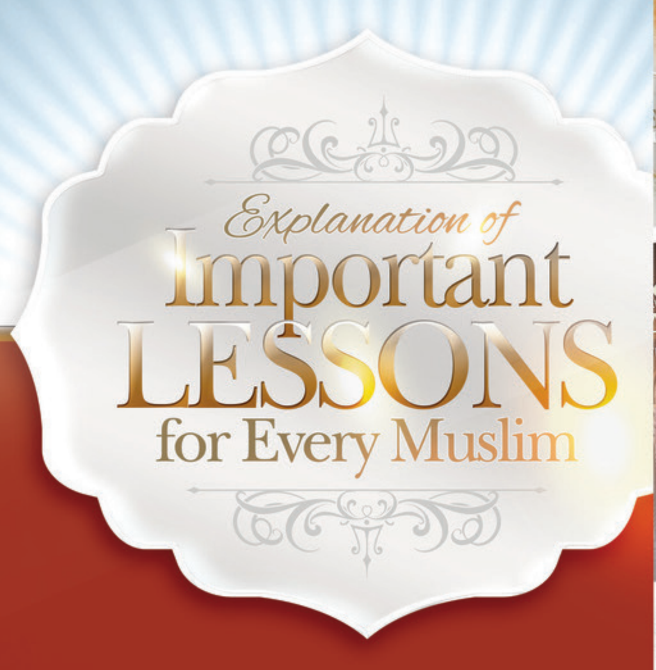
Then the Shaykh completed this blessed, beneficial treatise by saying, "This is the end of that which was easy for us to gather. And may the highest mention and peace from Allāh be upon our Prophet Muḥammad, his family, and his Companions."

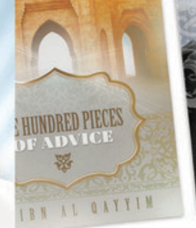
I ask Allāh al-Karīm to reward Shaykh 'Abdul 'Azīz bin Bāz with the best reward, to magnify the reward for him, and to elevate his rank among the highest in Paradise. I ask Allāh to forgive him, all of our scholars, and all of the male and female Muslims, living and dead. May Allāh rectify all of our conditions and not entrust us to ourselves for even the blink of an eye. May Allāh grant all of us a good ending. May Allāh cause all of us to live as Muslims and die as believers without going astray or leading others astray. May Allāh guide all of us to the straight path.

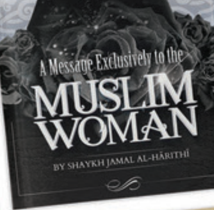
O Allāh, You are free from every imperfection; praise be to You. I testify that there is nothing worthy of worship except You; I ask Your pardon and turn to You in repentance. O Allāh, send peace and the highest mention upon Your slave and Your Messenger, our Prophet Muḥammad, and upon his family and his Companions.

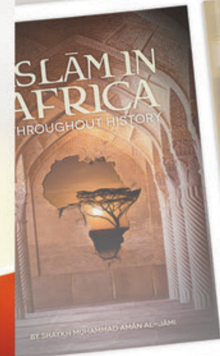


















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AUTHENTIC STATEMENTS
PUBLICATIONS

5000 Locust St. (SIDE ENTRANCE)
Philadelphia, PA · 19139

(215) 382-3382
orders@authenticstatements.com

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